The Messenger.

"As the Truth is in Jesus."

VOL. XLIX.—No. 41. PHILADELPHIA, WEDNESDAY, OCTOBER 13, 1880. WHOLE No. 2402.

Dr A H Strickler
14Feby81

THE MESSENGER.

ISSUED WEEKLY

BY THE

PUBLICATION BOARD

OF THE

Reformed Church in the United States.

REV. P. S. DAVIS, D. D.,
Editor-in-Chief.

OFFICE, 907 ARCH STREET.

TERMS.

This paper is published in two issues at the following rates:

Double Sheet, two dollars and twenty cents per year strictly in advance.

Single Sheet, one dollar and ten cents per year strictly in advance.

The date appended to the subscriber's name, on the slip pasted on each paper, indicates the day, month and year to which he has paid. Renewals should be made, if possible, ere this date transpires.

☞All checks, drafts, or Post money orders must be made payable to the order of the "Reformed Church Publication Board."

Discontinuances at the option of the publishers, until all arrearages are paid.

Advertisements strictly consistent with the character of a religious newspaper will be inserted at the ordinary rates.

Poetry.

A PIOUS WISH.

"Man wants but little, nor that little long."—*Young.*

Thus wrote the poet in his plaintive song.
May all that little for themselves secure,
And also that which *ever* shall endure.

Then when this life's stern labors shall be o'er,
They shall forever dwell on that blest shore,
Where all the saints with Christ in glory reign,
And God delight to praise in highest strain.

F.

Selections.

THE THEOLOGY OF THE GERMAN REFORMED CHURCH.*

BY REV. DR. APPLE.

I esteem it an honor and a privilege to present some remarks on the present occasion before this learned and venerable assembly, on "The Theology of the German Reformed Church." The occasion is one that rejoices the hearts of all, who long and pray for closer union and co operation among all portions of the one Church of our Lord. As the principle of Church unity, according to the Protestant theory, holds primarily in the union of all believers in one common Lord, "one Lord, one faith, one baptism," it follows that the external union in the organization of the Church must be free, not constrained. Difference and variety are not opposed to unity. It is not inconsistent, therefore, with the object and purpose of this Alliance to study the differences as well as the agreement of the Churches that are represented in its plan and organization. They all belong to one great family, and it is no more to be expected that they should entirely agree in their apprehension of all particular truths, than that members of the same family should all look entirely alike. It is sufficient that the family resemblance should appear in all, and that this resemblance should reveal the unity of the common family life.

The Reformed Church of Germany, extending now into other lands, and maintaining a vigorous independent organization in America, has its roots in original Protestantism, having started in German-Switzerland simultaneously with the Lutheran Reformation in Würtemberg, and establishing itself subsequently in the Palatinate and in other sections of Germany. Among all the Reformed Churches, it led the way in developing the peculiar type of Protestant doctrines and principles, which has distinguished them in different lands, in the Netherlands, in France, England, and Scotland, from the Lutheran Church. This distinction started, as is well-known, in the divergence between the Reformed and the Lutheran Church on the central doctrine of the Lord's Supper, that manifested itself already in the early history of the Reformation, whilst it comprehended differences in reference also to many other doctrines and principles. Zwingli, approaching the Reformation more from an objective standpoint, starting with the sovereignty of God, directed his opposition primarily against the tendency in the Roman Church towards idolatry, as this manifested itself in the worship of the Virgin Mary and the saints, and the worship of the host in the mass. In like manner, maintaining the sole authority of the Word of God, he opposed the exaltation of mere human tradition to an equality with the inspired Scriptures. Luther started more from a subjective standpoint, directing his opposition to the Judaizing errors, the semi Pelagianism, of the Roman Church in holding forth the merit of good works. Against this he urged the doctrine of justification by faith alone through the all-suffisient merits of Jesus Christ. In the emphasis Zwingli placed upon the authority of the Word of God in the Scriptures, in his exaltation of the divine sovereignty, over against all worship of the creature, and in finding in this the ultimate ground of the election of believers unto eternal life and of their justification and salvation, in his doctrine of the Lord's Supper over against the Lutheran view, as well as the Roman theory of transubstantiation, and in the practical account he made of the ethical significance of the law in the life of the believer, as well as in the organization and discipline of the Church, he advanced principles which became permanent characteristics of the Reformed churches in general.

His doctrine of the Lord's Supper was formulated mainly from the standpoint of opposition to the error of the mass, and no doubt lacked somewhat of the positive element that was given to it by Melanchthon and Calvin, and which found expression subsequently in the Reformed Confessions generally; but there is reason to believe, that Zwingli did not altogether overlook the positive side, participation in the body and blood of the Lord in the holy communion, and that if his life had been spared, he would have appeared more fully in agreement with Calvin. It was on this doctrine that the division first took place between the Reformed and Lutheran Reformation, in the effort to harmonize and unite them at the celebrated Marburg Conference in 1529. At this conference the fifteen articles were adopted, which, after passing through some modifications, became the basis of the Augsburg Confession, but on the doctrine of the Lord's Supper a sharp division took place, which no subsequent efforts could heal. We may accept this division as a necessity, which was overruled in saving both the Reformed and Lutheran confessions from falling into a fatal extreme on either side. It stands in portions of the Protestant world even to-day as representing the different types of doctrine and life that characterize these two original divisions of Protestantism, and when inwardly reconciled, it will serve to bring them more fully into harmony and union. Whatever necessity there was, therefore, for this division in order to preserve sound doctrine, Zwingli assumed a responsibility here which became shared with him more or less by all the Reformed Churches, and in so far he may be regarded as their representative, and thus one of their great leaders. It serves to show also that differences in the enjoyment of freedom are better than constrained uniformity, and that they may be overruled to aid in the unfolding of the fruitfulness and fulness of truth.

Meantime, and before Calvin came upon the scene, a modification was going forward in the bosom of the German Church-life, under the influence of Melanchthon. He had been led by independent study to differ from some of the views of Luther, although while Luther lived he seemed unable or unwilling to assert the difference. This difference always referred itself to this salient point in reference to which the original separation of the two Protestant Confessions had taken place under no little excitement and peril, although here again, as in the case of Zwingli, it reached also to other points. This divergence of Melanchthon from Luther's views became the representative and rallying point in Germany, for what came to be regarded as a Reformed type of doctrine, and gave indications at one time of carrying with it the larger portion of German Protestantism. The old and strict Lutheran element became at length aroused, and asserted itself, not without partizan bitterness over against Philippism, or crypto-Calvinism, as this latter was called, until the Lutheran Confession, passing through a number of discussions, reached its full development in the *Formula Concordiæ*, while Melanchthonianism became more and more attracted to the Reformed Church and the Reformed type of doctrine outside of Germany. There can be no doubt, however, that it was the presence and influence of Calvin, and his distinct and clear statement of the doctrine of the Lord's Supper, as well as other doctrines, that strengthened and confirmed Melanchthon in holding his position in distinction from that of Luther. While the Reformed Church honors the learned and gentle Melanchthon, the Preceptor Germaniæ, the author of the *Loci Communes* and the altered Augsburg Confession; and while the German Reformed Church finds in his type of doctrine and his mild and catholic spirit, one of the leading elements, if not the leading element, in her confession, yet when Calvin comes upon the stage, he stands forth clearly and confessedly as *the* theologian of the great Reformation. Calvin at first sought to maintain harmony with Luther; he gave his sanction to the Augsburg Confession as altered by Melanchthon, and Luther, it is said, approved in turn of his tract, *de cœna Domini;* but when the progress of the sacramentarian controversy required it, he joined his sympathy with the Swiss Reformers, while, at the same time, he enunciated the view which complemented and completed the view of Zwingli, and was adopted in all the leading Reformed Confessions.

Thus we have three leading Reformers, whose teaching and influence became united in the origin of the German Reformed Church, Zwingli, Melanchthon, and Calvin. The Reformed Church in the Palatinate was organized and established under the influence and direction of Melanchthon. The type of doctrine maintained there previous to the formation of the Heidelberg Catechism was Melanchthonian, but there were also disorganizing elements at work disturbing its peace, and on this account the Palatinate Elector, with true fatherly affection for his people, and deep concern for their spiritual welfare, applied to Melanchthon for advice in establishing the Church in his Electorate on a firm foundation. There were Lutheran, Calvinistic, and Melanchthonian theologians, occupied as teachers in the University of Heidelberg. The ultra Lutherans were soon eliminated, and there remained only the influence of Calvin and Melanchthon, together with some adherents of Zwingli. These, we may say, united in the formation of the Heidelberg Catechism, the most irenical and the most widely favored of all the Reformed Confessions, the chief Confession of the German Reformed Church in Europe, and the only Confession of the Reformed Church in the United States of America.

From this brief statement it is not difficult to determine the leading feature of the faith of the German Reformed Church as compared with other branches of the Reformed Church. While *Heppe* has labored to show, that the Reformed Church of Germany owes everything to Melanchthon and nothing to Calvin, and such writers as Sudhoff and Sweitzer have tried to show that its stand point is purely Calvinistic, the truth must doubtless be found between these two positions. It was moulded under the influence of Calvin and Melanchthon, and also, to some extent, that of Zwingli and his fellow Swiss Reformers.

In its doctrinal position as contained in the Heidelberg Catechism, it asserts in general the position of Calvinism over against Arminianism, or we may say, it asserts the old Augustinian position on the subjects of sin and grace over against Pelagianism. It asserts the utter ruin of the whole race through the fall and disobedience of our first parents in paradise, so that man, as the race or as an individual, has no ability to recover himself from this lost condition. All who are born into the world are involved in their very birth in sin and guilt. The origin of this sinful and guilty condition is traced to the fall of man, and its nature is explained only so far as this explanation is to be found in the organic character of the race as related to the first pair, or we may say in the relation between the generic and the individual life of man, according to which relation the fall of the first parents of the race included in it the fall of the race. The fall is viewed as a concrete fact and not as abstract, as generic and not as according to Pelagius, merely individual. It traces the origin of sin to the free will of man under the temptation of the devil, and thus avoids the metaphysical mystery that lies beyond. It thus avoids all fatalism as connected with the origin of sin, while in regard to the extent and nature of the fall and its consequences, it is equally devoid of all taint of Pelagianism.

So also man's recovery from the fall is attributed absolutely and unconditionally to the free and unmerited grace of God in Jesus Christ. Instead of starting here, however, in the divine sovereignty, or the eternal abstract will of God in election and predestination as metaphysically apprehended, it refers directly to Jesus Christ, the God-man, who freely offered Himself a propitiatory sacrifice for man. The redemption is organic as the fall is organic. The second Adam forms a parallel with the first Adam, yet the redemption wrought out by Christ inures to the salvation of those only, who are born again and made partakers of His life by the power of the Holy Ghost. The subjective condition for being made partakers of Christ and of possessing His righteousness as our justification before God is faith, "which involves a living apprehension, not simply of an abstract doctrine, but of the whole perennial fact of Christianity as embodied in the Apostles' creed. The great cardinal doctrine of justification by faith alone, through the imputation of Christ's satisfaction, righteousness and holiness, in opposition to all idea of merit on the part of the believer himself, is asserted in the strongest language. This threefold imputation itself implies, however, that the objective righteousness, which is thus set over to our account in Christ, involves from the very start the principle of our personal sanctification. Apprehended by faith, it has become already the power of a new divine life in the subject of this faith; 'for it is impossible that those who are thus implanted into Christ should *not* bring forth the fruits of thankfulness.' Faith itself, comprehending thus in itself the whole force of the Christian life, is no product of the human will. The Holy Ghost 'works it in our hearts by the preaching of the Gospel, and confirms it by the use of the sacraments.'" Dr. J. W. Nevin, Hist. and Gen. of the Heidelberg Catechism Thus we find here the substantial and positive elements of the Calvinistic system, at least under some of their aspects, the subject is treated rather Christologically than Theologically, and the metaphysical questions pertaining to the sovereignty of God in relation to the human will are not brought forward.

In setting forth the substance of revelation as contained in Holy Scripture, the Heidelberg Catechism is distinguished among the Reformed confessions by the prominence it gives to the Apostles' creed. In holding to the inspired word of God as above all human teaching in authority, it nevertheless seeks to apprehend the Scriptures in the light of the faith of the Church, as unanimously confessed in this oldest œcumenical creed. This teaches in sum the objects of faith as set forth in the Holy Scriptures. The Catechism did not seek to recast the original fundamentals of the Christian faith. It was not the object of the Reformation to do this, but rather to remove the errors and corruptions that had crept into the Church, and assert such new principles only as were necessary for this purpose, and, at the same time, aid in the legitimate historical progress of Christian truth. In this it avoided the danger of radical subjectivism and linked itself with the true catholic Church of the past. While it regarded all human creeds and confessions as inferior to the inspired Scriptures in authority, it gave to them their proper place as helps in the right understanding of the fundamental mysteries presented in the Bible.

As to the doctrine of the sacraments this church symbol adopts without reserve the Calvinistic theory. In regard to the Lord's Supper, it incorporates the Zwinglian element of the symbolical and commemorative character of the sacrament, in opposition to the Roman theory of a repetition of the sacrifice of Christ in the mass, maintaining that the sacrifice on the cross was offered once for all and cannot be repeated, and that, in the holy supper, we are made to partake of the merits of that one sacrifice only by faith in the use of the elements of bread and wine; but going beyond this, it asserts just as clearly that, in the holy communion, the believer also feeds upon the glorified body and blood of Christ through faith by the power of the Holy Ghost, and is thus nourished unto everlasting life. The body and blood of Christ are not present in any sense as imprisoned in the bread and wine, according to the Lutheran theory, so that all who partake of the one necessarily also partake of the other, whether believers or unbelievers; but neither, on the other hand, is this presence one of subjective remembrance only on the part of the communicant; but it is an objective spiritual real presence, exhibited and guaranteed to the believer in the use of the elements in the holy sacrament. This view of Calvin 'passed into all the leading Reformed confessions of the sixteenth and seventeenth centuries, and must be regarded as the orthodox Reformed doctrine, while Zwingli's theory, which is more simple and intelligible, has considerable popular currency, but no symbolical authority.' Dr. Schaff, in Creeds of Christendom, vol. ii., p. 456. For this view, although the same was really held by Melanchthon, the catechism is doubtless mainly indebted to the full and unmistakable presentation of it by Calvin; and this view it was mainly, and not his doctrine of predestination, which was designated as Calvinism and crypto Calvinism by the Lutherans, and which obtained for the Reformed as a term of reproach the name of *sacramentarians*. As this doctrine is so central and far-reaching, we may be pardoned for dwelling upon it a little, as it connects itself with the broader doctrine of the mystical union of believers with Christ, which has formed one of the chief characteristics of the faith of the German Reformed Church, and enters into its theology. It was in this form especially, that the substance of the doctrine of the new regenerate life was presented in the Reformed Confessions. As fallen man derives his corrupt nature from Adam, by reason of which he is included in the fall and becomes subject to spiritual and eternal death, so by virtue of his union with Christ, the second Adam, he becomes possessed of a new regenerate nature, and thus shares with Him in the victory over sin and death, and inherits with Him eternal glory. And this participation, according to Calvin, refers not only to the divine nature of Christ, but also to His glorified humanity, so that, as he was accustomed to state it, although the flesh of Christ is now in heaven and believers on the earth, yet this separation is overcome by the Holy Spirit and the union is effected in the sphere of the supernatural. He is particular in stating this, lest he may be misunderstood. In his Institutes he says: "Nor am I satisfied with those persons who, after having acknowledged that we have communion with Christ, when they mean to describe it, represent us merely as partakers of His spirit, but make no mention of His flesh and blood." And again: "Now, though the power of giving life to us is not an essential attribute of the body of Christ, which, in its original condition was subject to mortality, and now lives by an immortality not its own, yet it is justly represented as the source of life, because it is endued with the plenitude of life to communicate to us . . . therefore He showed that the fulness of life dwelt in His humanity, that whoever partook of His flesh and blood, might, at the same time, enjoy a participation of life." The explanation thus given by Calvin has been superseded by conceiving of this presence of the humanity of Christ as dynamic, but the fact of the presence, in Calvin's view, remains undisputed.

This union is effected, not indeed by the sacraments, *ex opere operato*, but by the Holy Ghost, on the subjective condition of faith, and through the Word and sacraments as divinely appointed means of grace. The Word and the sacraments work to the same end, the grace offered is one and the same for salvation; it is offered through the Word and confirmed in the believing use of the sacraments. How this can apply to the children of believers in the use of baptism, it is not necessary here to explain. It is sufficient simply to state that, according to the Heidelberg Catechism, as well as the Reformed Confessions generally, they are included with their parents in the promise of the covenant and thus entitled to the sacrament of baptism. They are, therefore, to be treated and trained as in the covenant, and there is thus a basis prepared for religion as educational, giving us the idea of Christian nurture as related to baptism, a great truth, which even among pedo-baptist churches is so much overlooked at the present day. The idea that Christianity is life, and as such deeper than self-conscious experience, in the sense in which only adults can be the subjects of it, lies at the foundation of all true Christian culture; and only as this is held can infant baptism hold its proper meaning. Apart from this such baptism becomes an empty sign and gradually passes into disuse, or remains only as a dead tradition. In presenting this as a Protestant Reformed doctrine we assume, of course, the necessity of faith and the conscious experience of the grace of God, for the unfolding of the Christian life.

Having thus referred briefly to some of the salient points in the original faith of the German branch of the Reformed Church, it remains, in a like brief and general way, to characterize its theology.

It is the province and task of theology to reduce to systematic and scientific form the dogmas of faith derived by a believing church from the teachings of God's Word, having for its guide and ecclesiastic authority the denominational confession which it represents, and relating itself to the present conditions of the Christian life as unfolding itself in the midst of historical progress. It must, therefore, not only expound scientfically the form of doctrines already formulated and as formulated, but it must have in view also the carrying forward of these doctrinal formulas to a higher plane of apprehension.

Hence theology must be historical and progressive. The subject matter remains ever the same unchanging revealed truth, but its apprehension must advance with the progress of Christian life, and in opposition to new forms of unbelief. The Protestant theology of the nineteenth century cannot in the nature of the case be the same as that of the sixteenth or seventeenth century. A wonderful progress has been made in history, in philosophy, science, in social problems during the three centuries that now lie between the present and the age of the Reformation. Under the impulse of that freedom of thought which was brought in with the Reformation the great modern systems of philosophy have arisen, and in part also passed away to make room for others yet to arise in the onward progress of thought. During these centuries the Protestant faith has been called to battle with the most gigantic form of error and unbelief since the days of Gnosticism, I mean Modern Rationalism. Like a great wave it swept over England, France, and Germany. As the smoke of the battle passes away we behold the citadel of truth still standing and more firm than ever. The Reformation doctrines become clothed in the vigor of their early youth; but we behold great changes in the manner in which they are scientifically formulated and the method in which they are defended.

[*Conclusion next week.*]

* An Essay read before the Alliance of the Reformed Churches in Philadelphia, September 29th, 1880.

PRIVATE PRAYER.

The root that produces the beautiful and flourishing tree, with all its spreading branches, verdant leaves, and refreshing fruits, that which gains for its sap, life, vigor, and fruitfulness, is all unseen, and the further and the deeper the roots spread beneath, the more the tree expands above. Christians, if you long to bring forth all the fruit of the Spirit, strike your roots deep and wide in private prayer. That faith and support, that strength and grace, which you seek of God in secret, that they may be exercised in the hour of need, God will in that hour give you before men.

Family Reading.

THE SONG BIRDS' DEPARTURE.

Around the cedars on the lawn
The evening mists are early drawn,
On each its cobwebs' glittering bells
At noon of autumn's cold breath tells;
The woods their golden mantle wear
To grace the passing of the year;
Saddest of all, resounds no trill
From blithesome warblers—all are still.

The cuckoo long ago has fled,
The blackcap dulled his sable head,
The whitethroat sought more sunny climes,
The tearful swallow left betimes;
O'er barren moor or stubble bright
The wood-wren wings her silent flight,
While many a whistle from the skies
Marks where the plover southward flies.

What guides these birds to warmer lands?
Doth chance impose such strict commands?
Did myriad races die before
Survivors sought a foreign shore?
Not so; Creative Love impressed
Upon their natures His behest,
And still, obedient, they observe
The charge, nor from His purpose swerve.

We grieve, but lasting song would cloy
Capacities of sober joy;
And though we mourn the silent bands
Of birds which flit to stranger lands,
Brighter the welcome we extend
Next April to each well-known friend,
And more we long 'mid winter's snow
To hear new songs when lilies blow.

Family Magazine.

CARELESS WORDS AND HARMFUL PITY.

Do any of us realize how some slight word, said merely to fill up a gap in the conversation, may do indefinite mischief? Now I happen to have learned a lesson in this matter which may be useful to others, so I will tell my story and let those whom the cap fits put it on.

There was not a happier, more contented little woman than Mrs. Strong. It is true she had not much of this world's goods, and some people might have found much to fret about in her lot; but she was one of those who thought of the bright side of that sentence, which some think the "saddest of tongue or pen"—might have been.

"Why, John," she would say, "how fortunate it is father lets us have this place. As to the trouble of getting up early, so that you can take that train, I find it makes the day so nice and long for my sewing and reading. Just think what it would be to have to pay houserent these hard times. Then it is so good to live in the country while our children are young."

"Chills!" John would sometimes put in—just to test the little woman.

"Now, John, chills are bad, I'll admit, but then there is no other illness about and I really think we're getting acclimated."

Then the husband would laugh, and stretching out his tired feet to the fire would draw his wife to his side and in his heart thank God for her contented spirit. For two years this went on: times were so hard that little Mrs. Strong lived strictly to herself, only once in a while meeting some of her old friends when she spent a day at her mother's in the city. Sometimes she wished that she could invite them out to her country home, but always put it off, knowing, wise little woman, that "many a mickle makes a muckle," and that she must not spend anything on extras till John's salary was raised. At last, at the very time they least expected it, the increase came, and one night John said,

"Now, little girl, you must have a friend or so out to spend the day with you, at least. I know it is lonesome out here. Write and ask some one at once."

"Lou Fairlee and Mary Barker?"

"All right. I'll see Jack Fairlee tomorrow and arrange it, so you'd best get ready."

The next evening word came that the ladies would come out in the morning train and stay till evening—an all night visit could not come off just then. How the little woman flew about the house putting finishing touches here and there. Willie and Robbie helped, and Dick hindered—as usual. The boys were principally interested in the unwonted display of cake which graced the sideboard.

"Now I do hope they won't disappoint; in ten minutes they'll be here," said the mother, sinking into a rocking-chair with a delightful sense of order and cleanliness about her; were not the boys as clean as if just ready for bed?

"If they don't come we can eat all the cake, can't we?" said Robbie, while Dick listened breathlessly for the answer.

"No; if they come you'll have your share, but if they don't come we'll keep it till to-morrow. There's the whistle! Run, boys, to the station."

"I'll just make sure the boys haven't upset my room," thought the mother, who had not had nine years' experience with boys for nothing. As she opened the bedroom door what a scene of confusion met her eyes. The children had dressed in mamma's room as they found their own pretty cold, and their everyday clothes lay in heaps on the floor; the toilet arrangements were all in disorder, while Dick's dolly, as dirty and forlorn as Toddie's, lay in state on the spotless bedquilt. The room was not half in order when Willie's voice was heard:

"Come right up. Mother said you were to take off your things up-stairs."

Giving a fling to Dick's dolly, Mrs. Strong went forward to welcome her friends, and the usual talk followed; exclamations about the length of the trip, how they left all in the city, etc.

"But aren't you very lonesome?" asked Lou, thinking of the long quiet days with no concerts or lectures.

"Yes, indeed," chimed in Mary Barker, "I don't see how you stand it, you who used to be so fond of society. Do you really like this place for a home?"

Now to tell the truth the wife had never asked herself any such questions. "I don't find it very lonesome," she said; but even as she spoke her heart sunk a little and she began to see the bleak, bare country with its winter mantle of snow, through her friends' spectacles.

"If you had a horse it would be different," said Mary Barker, absently shaking out her lace.

"Oh, yes; a horse is almost a necessity in the country," assented Lou.

The little woman listened to it all and began to feel as if she had been very blind indeed to her disadvantages. A diversion fortunately occurred, by the announcement of lunch. (Willie nearly forgot, and said dinner.) Mrs. Strong brightened as her friends enjoyed the home-made butter and drank the rich country milk.

"You see we have our advantages," she said, with pardonable pride, and Mary agreed, "though, for her part, if she couldn't have every luxury, she preferred the city."

The afternoon slipped quickly by; there were new magazines to talk about and the latest embroidery to explain, and when her friends had gone and Mrs. Strong met her husband, she assured him she had had a delightful day. Yet the husband noticed a difference in his wife at once. At first he thought it was only because the dear little woman had been too hard at work beautifying and cleaning up, but as day after day the shadow did not leave her face, though it lifted at times, he wondered "what had come over Nellie?" Her bright ways changed. Every time she went into the parlor it seemed so very empty, and she heard again the question, "How do you like this place to live in? I don't see how you stand it."

The boys felt the difference. Mother didn't go to skate, and though she came out and looked at their snow man, she didn't stay and snowball them, but went in at once to sit at the fire and think—of what? She began to forget what might have been and to think that what was was very hard indeed.

"I don't see how I've stood it," she said to herself, "there's really nothing to do here!" To be sure there was that quilt she had been making for the Home for the Friendless, and she was only half through that last volume of essays, but—"she didn't feel like it," and so sat, and thought and wished, till at last one day she startled her husband by bursting into tears.

John thought the sky was falling when his wife, who had been so brave and cheerful through such real trials, broke down in that way "because she was lonesome." In spite of all remonstrances, he insisted that the boys should be left to the servant and she was to spend a week in the city.

"I'll tell you who'll do you a world of good—Aunt Huldah!"

Nellie thought, with a pang of remorse, how she had neglected the dear old Quaker lady, but John was sure she should be welcome, and insisted on her going into town the next morning with him.

"Glad to see thee, child? To be sure I am. But thee is pale and does not look so bright as of old. Thee must stay a week with me and tell me all thy troubles."

"I haven't any," Nellie insisted, but Aunt Huldah knew better. She took good care that Nellie had plenty of sight-seeing, and in a day or two saw with pleasure that the color was coming back to her cheeks.

The last day was rainy, and Aunt Huldah said they would spend it quietly together. They chatted of many things, and then after a pause Nellie said:

"Aunt Huldah, how would you like to live in the country?"

The old lady's eyes sparkled (what memories she had stored up of her happy country home), but she said, "I don't think how much I would like it, for I must not leave this home, child. It's best not to think of the impossible."

"But the country is so lonesome."

Aunt Huldah's face brightened—"so that was the trouble? Are not the boys with thee? and hasn't thee books and thy husband?"

"Yes, but—Lou Fairlee—"

"Ah, child, I see. Folks wonder how thee is content, and they wonder so they at last break up the content. Now, Nellie, when I was a young wife, my own dear mother gave me this rule: Never let anything make thee pity thyself; spend thy pity on the truly unfortunate, and if thee is down-hearted go to work, or play. Are there no poor thee can work for in thy quiet home, child, and are there no romps thee can enjoy with the lads?"

"O Auntie," said Nellie. "I see it now! Lou and Mary seemed so sure I was lonesome and pitied me so that I pitied myself."

"Don't make the same mistake with thy poorer neighbors; when thee goes to see them, never pity their lot—remember sympathy is quite different from pity."

That evening Nellie joined her husband, and together they reached their country home. John was so glad to get her back, and what a fuss the boys made! Never was a woman more proud and happy.

No more lonesome days for Nellie Strong. If she feels any symptoms of the old dissatisfaction, she has learned how to shake them off. But are there not many young wives who have been led to discontent by the thoughtless words of their friends? Are we not all forgetful of the time when we must give an account of those very words?—*Hope Ledyard in Illustrated Christian Weekly.*

FIXED.

A fixed, inflexible will is a great assistance in leading a holy life. Satan will suggest a thousand reasons why we should yield a little to the temptations by which we are surrounded; but let us ever stand fast in our purpose. A good degree of decision and tenacity of purpose is of great importance in the ordinary affairs of life. How much more so in the things of religion! He who is easily shaken will find the way of holiness difficult, perhaps impracticable. A double-minded man, he who has no fixedness of purpose, no energy of will, is "unstable in all his ways." Ye who walk in the narrow way, let your resolution be unalterable. Think of the blessed Saviour: "My God, my God, why hast thou forsaken me?" Though He was momentarily forsaken, at least so far as to be left to anguish inconceivable and unutterable, His heart nevertheless was fixed, and He could still say, "My God, my God!"—*Exchange.*

GOD EVERYTHING TO US.

O my soul, dignified with God's image, redeemed by Christ's blood, betrothed by faith, enriched by the Spirit, adorned by graces, ranked with angels—love Him by whom thou art so much beloved! Be intent on Him who is intent on thee; seek Him who seeketh thee; love Him who loveth thee—whose love anticipates thine, and is its cause! He has all merit, He is thy reward; He is the beginning and the end! Be earnest with the earnest, pure with the pure, holy with the holy! What thou shouldest appear before God, that should God appear to thee! He who is kind, and gentle, and of great compassion, requires the meek, the kind, the humble, and compassionate. Love Him who drew thee from the lake of misery, and from the miry clay. Choose Him for thy friend above all friends, who, when thou art bereft of all things, can alone remain to thee. He will not forsake thee, but will defend thee from devouring foes, lead thee through an unknown region, bring thee to the streets of the heavenly Zion, and place thee with angels in the presence of His Majesty, where thou shalt hear the angelic melody—holy, holy, holy! There is the chant of gladness, there the voice of exultation and salvation, of thanksgiving and praise, and perpetual hallelujah! There is accumulated bliss and supereminent glory!—*Augustine.*

CONSECRATED WOMANHOOD.

Rev. F. A. West records an incident in his ministry that is worthy of being printed in silver on pages of gold. After an appeal in behalf of missions, a servant girl asked of him a minute's private conference. At this interview, with moistened eyes, she said, "For years I have been saving my wages to give the gospel to the heathen. Here is the result." She handed him two hundred and fifty dollars. He pleaded with her to retain for her own support the larger part. She answered: "I have prayed much over this matter. My duty is clear to me. I beg you not to tempt me to take the money I have consecrated to Christ." And she hurried from his presence.

Dr. Newton tells of a blind girl who made her living by making baskets. She came to his residence with an English pound note. She addressed him in these words: "Here is a pound note, sir, that I want to have sent to some missionary. Being a blind girl, I have not needed candles for my work at night, and this is my candle money." These are they who represent consecrated womanhood. Their souls will revel on earth amid a holy emotional blessedness that neither queens nor emperors know. And beyond the gates of the City they shall "shine as the stars forever and ever." Let us cease to plead inability to assist in great charities; and, above all, to give the Gospel to the benighted, until we have understood by experience what it is, for the Master's sake, to deny ourselves the luxuries of life. Let us gild on our portemonnaies and bank-books the words, "Holy unto the Lord."—*Religious Herald.*

HE KNOWS HIS SHEEP.

We have often talked to you about the Good Shepherd. The other day, we heard a story told that reminded us of His way of knowing His sheep. A gentleman was traveling in the Holy Land, and studying, as he went, all the customs of the people. Though many hundreds of years have passed since Christ lived there their ways of living are, strange to say, the same as when He knew them. The gentleman talked with a number of shepherds, and became much interested in their life with the flock. In some flocks there would be over a hundred sheep.

"How is it possible," he asked one shepherd, "for you to know them apart? They all look alike to me."

"Why, how can I help it?" cried the man, jumping up and pointing eagerly from one to the other as he spoke. "There are no two alike. There, that lame one there, and the little marked one there; this one has a squint, and that one has a mark on its eye; there's a leg shorter than the other. Why, they each have some failing or mark; I can't miss them."

"Known by their failings," thought the gentleman. "So surely our Good Shepherd knows each of His faulty sheep. He does not expect any one of them to be perfect, but quite the reverse. Yet He loves and cares for them just the same."—*Parish Visitor.*

GOLDEN ROD.

The stately empress, Autumn,
Has decked her halls to-day
With webs of Eastern beauty,
With many a jeweled spray;

With wonderful, rare pictures
Of mountains crowned with flame,
Of dim, leaf-shadowed vistas,
Of glories without name.

The light falls low, in splendor,
A radiant amber flood;
Her subjects flock to greet her,
Along the royal road.

But what shall be the token,
Once gained the palace-gate,
Where sentinels in livery
Of gold and crimson wait?

Adown the sheltered valleys,
Or dim, sun-lighted wood,
High on the pleasant uplands,
Beside the dusty road,

Behold the magic symbol!
A blossom-freighted wand,
That smiles and lures and beckons
To all on every hand.

No longer exiled strangers,
By doubt or sorrow banned,
Our lives are crowned with fullness
At home in Autumn-land.

Then openest the portal,
O magic Golden-rod!
And hearts made rich with blessing
Rejoice before their God.

—*Boston Transcript.*

TALK OVER WHAT YOU READ.

Nearly forty years' experience as a teacher has shown me how little I truly know of a subject until I begin to explain it or teach it. Let any young person try the experiment of giving in conversation, briefly and connectedly, and in the simplest language, the chief points of any book or article he has read, and he will at once see what I mean. The gaps that are likely to appear in the knowledge that he felt was his own, will no doubt be very surprising. I know of no training superior to this in utilizing one's reading, in strengthening the memory, and in forming habits of clear, connected statement. It will doubtless teach other things than those I have mentioned, which the persons who honestly make the experiment will find out for themselves. Children who read can be encouraged to give, in a familiar way, the interesting parts of the books they have read, with great advantage to all concerned. More than one youth I know has laid the foundation of intellectual tastes in a New England family, where hearty encouragement was given to children and adults in their attempts to sketch the lectures they had heard the evening previous. The same thing was done with books.—*Christian Union.*

THE JOY OF GIVING.

When Samuel Budgett, a distinguished English merchant, was dying, he said: "Riches I have had as much as my heart could desire, but I never felt any pleasure in them for their own sake, only so far as they enabled me to give pleasure unto others." This dying confession of a rich man is worthy of being noted and remembered by every young aspirant after wealth. It teaches the wholesome truth that none but the most sordid natures can find any pleasure in the mere possession of riches. No millionaire is happy merely because he owns a million of dollars. Ordinarily, that fact entails vexations, cares and duties which burden and disgust him. But when he uses money to feed the hungry, clothe the naked and instruct the ignorant, and build up the cause of Christ, it becomes a fountain of blessing to his heart.

LEARN TO BE SHORT.

Long visits, long stories, long exhortations, long prayers, and long editorials, seldom profit those who have to do with them. Life is short; time is short; moments are precious. Learn to condense, to abridge, and intensify. We can endure many an ache and ill if it is soon over, while even pleasures grow insipid and pain intolerable if protracted beyond the limit of reason and convenience. Learn to be short. Lop off branches; stick to the main in your case. If you pray, ask for what you desire and stop. If you speak, tell your message, and hold your peace. Condense two words into one, and three into two. Learn to be short.

The mass of Christ's professed followers allow too much space between themselves and their Master; they allow a portion of the world to come in between; they allow the remains of the carnal mind to come in between Him and their higher nature. It is only the few who follow Him closely, and reflect His light as a sunbeam, and scatter His warm and genial influences on those around them.—*Henn.*

Useful Hints and Recipes.

QUINCE JELLY.—Quarter and core, but do not peel the fruit; cover with cold water and let cook till "mushy;" let drip through fine hair sieve, then put in a flannel bag, and allow to drip all night in an earthen bowl; boil hard twenty minutes, (be careful to skim) add white granulated sugar, almost pound for pound, then boil gently for ten minutes longer. Have tumblers standing on wet cloth to prevent cracking. After putting the jelly in tumblers, let stand in sun till it jellies; then dip writing paper in white of egg and cover jelly.

THE CARE OF SPONGES.—Sponges long in use are sometimes affected with sliminess, which is caused by the sponge not being wrung as dry as possible after use. When this has once formed, it increases rapidly. A London paper says that one of the most effectual recipes for cleansing sponges, and certainly one of the cheapest, is a strong solution of salt and water, in which they should soak for a few hours, and then be thoroughly dried. Sponges should not be left in a sponge dish; they should be kept suspended where the air can freely circulate around them. Quick evaporation of the dampness is the main thing to keep them in good order.

Professor Wilder gives these short rules for action: For dust in the eyes, avoid rubbing, dash water into them. Remove insects, etc., with the round point of a lead pencil. Remove insects from the eye by tepid water; never put a hard instrument into the ear. If an artery is cut, compress below. If choked, get on all four and cough. For light burns, dip the part in cold water; if the skin is destroyed, cover with varnish. Smother a fire with carpets, etc.; water will often spread the burning oil and increase the danger. Before passing through smoke take a full breath and then stoop low, but if carbon is suspected walk erect. Suck poison wounds unless your mouth is sore; enlarge the wound, or, better, cut out the part without delay. Hold the wounded part as long as can be borne to a hot coal or end of a lighted cigar. In case of poisoning, excite vomiting by tickling the throat by water or mustard. For acid poisons, give alkalies; in the case of opium poison, give strong coffee, and keep moving. If in water, float on the back, with the nose and mouth projecting. For apoplexy, raise the head and body; for fainting, lay the body flat.

Miscellaneous.

ON THE EVE OF THE WEDDING.

O love, before we part to-night,
Before the last "I will" is spoken—
Before the ring has touched my hand,
Of pure, true, endless love the token—
Before the Church with holy rite
Her blessing on our love has given,
Look straight into my eyes with yours,
And answer me in sight of Heaven.

Is there within your heart of hearts
One lingering shadow of regret—
One thought that you have chosen ill?
Oh! speak—'tis not too late e'en yet.
Is there in all this world of ours,
One you have ever known or seen,
Whom, if you had earlier seen or known,
You would have crowned your chosen queen?

Is there? I pray you, tell me now,
And I will hold you bound no more.
I will not flinch to hear the truth.
It could not be so sad, so sore,
To know it now, as it would be
If by and by a shadow fell
Upon the sunshine of our home;
So, if you ever loved me—tell.

I'd hold you pure from blame, dear love;
And I would leave you free as air,
To woo and win that happier one.
All this for your dear sake I'd bear.
I will not say how I would pray
That God might have you in His care;
That would be easy—when I think
Of you, my heart is all one prayer.

But could I join her name with yours,
And call down blessings from above
On her who had robbed me of my all—
My life—my light—my only love?
Yes! even that I'd try to do;
Although my lonely heart should break,
I'd try to say "God bless her!" too,
Through blinding tears, for your sweet sake.

I'm looking up into your eyes;
But though my own with tears are dim,
I read that in their true, clear depths,
Which tells me, "You may trust in him."
I will—I will!—It needs no words,
Though yours are flowing warm and fast,
And eloquent with truth and love.
Forgive my doubts—they are the last!

Chambers' Journal.

CURIOUS SUPERSTITIONS THAT STILL PREVAIL IN ENGLAND.

Why north-country people are so persistent in their refusal to give one another a pin, it is not easy to discover, as even they themselves cannot give the origin and reason of this superstition. When asked for a pin, they invariably say:—"You may take one; but mind, I do not give it." Another fact associated with pins will doubtless interest those of the fair sex about to enter on the happy state of matrimony. Thus, it is still a prevalent belief in certain places that the bride, in removing her bridal robe and chaplet at the completion of the marriage ceremonies, must take special care to throw away every pin worn on this eventful day. Evil fortune, it is affirmed, will, sooner or later, inevitably overtake the bride who keeps even one pin used in the marriage toilet. Woe also to the brides-maids if they retain any on them, as their chances of marriage will thereby be materially lessened, and anyhow they must give up all hope of being wedded before the following Whitsuntide. On the other hand, in Sussex a bride on her return home from church is often at once robbed of all the pins about her dress by her single friends present, from the belief that whoever possesses one of them will be married in the course of a year. Much excitement and amusement are occasionally caused by the youthful competitors for this supposed charm; and the bride herself is not unfrequently the victim of rather rough treatment.

Among the magical properties of pins we may mention their supposed efficacy in the cure of certain diseases. Thus, in Leicestershire, in the case of warts, the patient is taken to an ash tree, where a pin is first stuck into the bark and withdrawn; a wart is transfixed with it till he feels pain, and then the pin is again pushed into the tree. Every wart thus treated is said to die away gradually until they entirely disappear. A few years ago, we are told, that some trees might be seen thickly studded over with pins, each the index of a cured wart. In place of a pin, a nail driven into an oak is reported to cure toothache. A Gloucestershire remedy consists in rubbing the warts with a snail, after it has been pierced with a pin as many times as there are warts. As the snail by degrees withers away, so it is believed that the wart impregnated with its matter will do the same.

One of the most popular species of enchantment to which pins have been applied, is their supposed influence in counteracting the ill effects of witchcraft. An interesting case of this kind occurred within the last few years in Sussex, which Mrs. Latham has recorded in the *Folk-Lore Record*. A lady observed, upon a cottage hearth, a quart bottle filled with pins; and, on inquiring why they were put there, was requested not to touch the bottle, as it was red-hot, and because, if she did so, she would spoil the charm. "What charm?" she asked, in some surprise. "Why, ma'am," replied the woman, "it has pleased God to afflict my daughter here with falling fits, and the doctors did her no good; so I was recommended to go to a wise woman residing near Guildford, and she said, if she was well paid for it, she could tell me what ailed the girl, and what would cure her. So I said I was agreeable, and she told me that people afflicted with falling fits were bewitched, and that I must get as many pins as would fill a quart bottle, and put them into it, and let it stand close to the fire upon the hearth, until the pins were red-hot. As soon as this took place, they would prick the heart of the witch who had brought this affliction on my poor girl, and then she would be glad enough to remove it." A medical practitioner of the same neighborhood, in illustration of this superstition narrates that when a house in Pulborough was undergoing thorough repair, a bottle containing upwards of 200 pins was found beneath the hearth-stone of one of the rooms, every pin being bent, and some of them nearly in a curve. This mode of enchantment appears to have been of common occurrence, and the workmen, who were engaged in doing up the house in question, affirmed that they often made similar discoveries in repairing houses. Another curious case of counteracting witchcraft by "pin-sticking" occurred at a recent period in the parish of Honiton Clyst. A landlord having lost one of his tenants, certain repairs and improvements were found necessary to prepare for the next. In carrying out the work a chimney had to be explored, when, in the course of the operation, there was found carefully secreted a pig's heart, stuck all over with thorn prickles. This is supposed to have been done by the direction of some "wise" or "cunning person," as a means of taking revenge on the witch to whose incantations the party considered some mischief due, in belief that the heart of the ill-wisher would be pierced in like manner, until it finally became as pulseless as that of the pig.

In divination, pins are generally dropped into wells and omens gathered from the direction in which they fall. In the north of England there are the "wishing wells," into which, if the passers-by only drop a crooked pin and breathe their wish, they may rest assured of its fulfilment. Near Wooler, in Northumberland, on the flanks of the Cheviots, there is a spring of water locally known as "Pin Well;" and the "Worm Well," at Lambton, has for many years been a popular resort for pin divination. St. Helen's Well, near Sefton, is no less famous. Young people, from time immemorial, have been in the habit of casting pins or pebbles into it, and making prognostications from the circles formed on the surface of the agitated water. In many a well may be found the pins which have been dropped by maidens desirous of knowing "when they were to be married." One writer tells us how he once witnessed on a May morning a group of beautiful girls perform the ceremony of pin-dropping at Madron Well, near Penzance. Two pieces of straw, about an inch long each, were crossed, and the pin run through them. This cross was then dropped into the water, and the rising bubbles carefully counted, as they marked the number of years which would pass ere the arrival of the happy day. People also formerly were accustomed to visit this well and wash in its water when suffering from sundry maladies. All over the Highlands of Scotland there are holy healing wells, at which the peasantry leave offerings of pins and nails.

ROMAN EPICURES.

The history of the Cæsars, with some exceptions, is the narrative of a continued orgie. Take the notorious group at random—Commodus, Caligula, Tiberius, Verus, Vitellus, Nero, Heliogabalus, and Domitian. These men spent their lives in a round of monstrous debaucheries. The day and the night, we are assured, were not long enough for their revels. Verus, the first to increase the number of guests from nine to twelve, prolonged his suppers throughout the night. Nero sat at the table from midday to midnight. Tiberius spent two days and a night at the festive board. They had huge appetites—not only the gigantic Maximilian, who devoured forty pounds of flesh meat, and drank five gallons of wine at a meal, but finical dandies like Commodus, who ate even in the bath; Vitellius, who ceased eating only when he slept; Domitian, who ate "out of his hand" to stay his stomach in the intervals of regular repast. Heliogabalus was, perhaps, the most elaborate, Vitellius the most extravagant, in his daily fare. The latter squandered in seven months £7,000,000, chiefly on his table. The total staggers belief; but let us examine the figures on the other side. The Roman epicure is reported to have paid £65 or so for a mullet; a brace of pigeons cost £1 13s. At an entertainment given to Vitellius by his brother, 2,000 of the rarest fish and 7,000 of the most curious birds were served up. One individual spent £5,000 on a single dish, made of the tongues of the costliest singing birds.—*Ex.*

Selections.

If we are God's children we need not fear the developments of His providence.—*R. Newton.*

Where there is much pretension, much has been borrowed; nature never pretends.—*Lavater.*

The block of granite which was an obstacle in the pathway of the weak, becomes a stepping-stone in the pathway of the strong.—*Carlyle.*

Sin is a tyrant, and its servants are slaves. There is no escape from the dominion of sin but by the participation in the grace of the gospel.

Take a company of boys chasing butterflies; put long-tailed coats on the boys, and turn the butterflies into guineas, and you have a beautiful panorama of the world.

The peace which Christ gives to His disciples is not a peace which comes of the disciples' surroundings; it is a result of nearness to Him who is the center of the universe, and who is unmoved by surroundings. The Christian's peace is as great in times of storm as in times of calm, when the tempest of sorrow or of opposition rages on every side, then he who is one with Jesus realizes "The peace of God, which passeth all understanding."

Science and Art.

The pachymeter, lately patented in Vienna, which determines the thickness of paper to the one thousandth part of an inch, is outdone by the mycrometer caliper, now coming into use in this country, which determines the thickness of paper or anything else to the ten-thousandth part of an inch.

In the course of inquiries as to the phosphorescence of the sea, a German naturalist has discovered that the phenomenon occurs whenever sea fishes are brought into 3 per cent. salt solution. The luminous aspect begins in the eyes, spreads over the whole body, and increases each day. The phosphorescent substance is a kind of mucus, which is white by day and shines in the dark.

A company has been started in New York for introducing an article called the Coal Economizer, by the use of which it is claimed a saving of twenty per cent. in coal can be made. The Economizer is in the form of a black powder, and is used by dissolving it in water and sprinkling the liquid over the coal in the bin. The theory of its operation is that, through a chemical action, the gas which usually escapes in combustion is retained and utilized.

The Philadelphia Society of Artists will hold their second annual exhibition at the Academy of Fine Arts on November 1st, and every indication points to its success. A steamship line has agreed to transport the works of American artists abroad to Philadelphia free, and such as have been exhibited in Paris Salon will be admitted without examination. Nearly all the leading artists of this country will be represented by their best works.

Personal.

The Rev. E. H. Bickersteth, of literary fame, has given $5,000 to start a mission among the Bhils of India.

Among the successful candidates in the recent Cambridge University examination, was Miss Helen Gladstone, daughter of the Premier.

It is reported from England that Dean Stanley will pay a final visit to the United States in 1881, in company with Mr. Thomas Hughes, for the purpose of investigating the Church question.

Of the late Dr. Adams a writer in the *National Baptist* says that he well remembers the impression made upon him by a telling speech from the Doctor at a meeting in behalf of city tract distribution thirty-five years ago. He adds: 'During the present year I asked Mr. Adams to retell the concluding story of that speech about the tract given to the youth departing for college, which led him to Christ, when he, Dr. A., pulled the old yellow tract from his breast pocket, and declared himself the youth. It was his mother, he told me, who took him aside before his departure, and asked him to read the little tract she gave him, as a message from his mother and his mother's God."

Farm and Garden.

PETROLEUM FOR RUSTIC WORK.—Here is room for great improvement. We see on every hand handsome rustic work falling to decay and becoming distorted by age. It is commonly made of a kind of wood which does not last long. Soak it thoroughly with crude petroleum when new, and it will remain unchanged indefinitely. A rustic summer-house on a shaded part of our grounds would have been unusually exposed to dampness and decay had not this been prevented, a dozen years ago, by petroleum. The peculiar brown color imparted by a mixture of the heavy oil remains unchanged; and a lattice-work of pine lath, a fourth of an inch thick, fully exposed to dampness and weather, is as sound and unworn as ever. The oil is now so cheap that there is no excuse for omitting its application, and it may be rapidly and easily brushed over the surface and sunk into the pores with a whitewash-brush. Apply it heavily.—*Exchange.*

LAWNS AND MOLES.—Some one wrote us the other day that the moles were destroying the lawn. Now we don't believe it was the moles so much as it was the slugs, grubs and worms which the moles were after, and the moles would not have made their roads under the surface had not their food been so plenty. We note that a correspondent of the London *Garden* recommends lime water as an aid in destroying worms in lawns. He says:—Worms instinctively look for moisture. In wet weather they may be found at night by scores on the surface of the lawns. Last year, after a fortnight's heavy rain, I treated my lawn to a dose of lime by stirring up a very small handful of Irish lime in each gallon of water, poured the solution on the grass without a rose, and picked up the worms as they came to the surface. I filled a seven-inch pot twice with the proceeds in the shape of worms, then rolled the green, and on the following day the smaller and weaker were lying about dead on the surface. The work occupied a whole day, but the green has been beautiful a whole year. The larger worms come up in from one to seven minutes after the application, and must be patiently picked up as they rise, consequently only a few square yards of surface must be treated at a time unless there are plenty of helping hands and sharp eyes.—*Michigan Farmer.*

Books and Periodicals.

THE STORY OF THE GOSPEL; OR OUR SAVIOUR'S LIFE ON EARTH. Written for Children. By the author of "The Story of the Bible." Published by John Foster, Phila. Pp. 202. Price, 50 cents.

As the title indicates, this little work has been specially prepared in the interest of children. It contains the leading events in the life of Jesus Christ, as gathered from the Gospels. The language, in which they are narrated, is exceedingly simple, and peculiarly adapted to young persons, and calculated to awaken in them an interest in what they read. As such it is destined to meet with an extensive circulation, similar to that obtained by its predecessor, "The Story of the Bible." F.

FATHER'S HOUSE. By Howe Benning, author of "Hester Lenox." American Tract Society, 150 Nassau Street, New York, and 1512 Chestnut St., Phila. Pp. 278. Price, $1.10.

This book is well written, and full of interest. It details indirectly various methods in which individuals can do good. The leading purpose, however, is to show what can be done by energy and economy, as evidenced in the history of the members of a poor family, who, under the lead of an elder sister, by their savings from week to week, succeeded in procuring a home for their aged father, whilst they, at the same time, in various ways contributed much to the morals and welfare of the community. F.

FROM HONG-KONG TO THE HIMALAYAS; OR THREE THOUSAND MILES THROUGH INDIA. Illustrated from original photographs. By E. Warren Clark. American Tract Society, 150 Nassau Street, New York, and 1512 Chestnut Street, Philadelphia. Pp. 368. Price, $1.50.

Everything relating to India is, at the present time, clothed with more than usual interest. The country itself is marked by many striking peculiarities, and its past history furnishes much material for profitable study. More recent events, however, attract to it more especial attention. The work of civilization, which is going forward throughout its vast dominions under the special control of the English government, promises great results. The efforts at Christianization, however, made in various parts of this country, by the missionaries of different missionary societies in Europe and America, with their attendant success, greatly increase the interest with which the country itself is invested.

In the circumstances indicated, a work like that, the title of which is given above, must be regarded as timely, and cannot fail to attract more than usual attention. It furnishes a large amount of valuable information in reference to the history of the country itself, and also, to the habits, manners, and peculiar modes of thought prevailing amongst that remarkable people. The work is also largely and handsomely illustrated. F.

MONTEZUMA AND THE CONQUEST OF MEXICO. By Edward Eggleston and Lillie Eggleston Seelye. New York: Dodd, Mead & Co. 1880. Pp. 385. Price, $1.25.

The present volume belongs to a series issued by the same publishers under the general title of "Famous American Indians." Its hero is one of more than usual prominence amongst those of his general class. The country also, which was the theatre of his exploits, has thrown around it many attractions. We have always felt strongly drawn to every thing, shedding more or less light upon its early history, and presume, that, in this respect, we are not different from others. Mexico, at the time of its discovery by Columbus, gave many evidences of having been occupied by inhabitants, among whom the arts prevailed to a greater extent, than they did among the aborigines of this vast continent. The subsequent operations of Cortez, culminating in the conquest of Mexico, served to develop still further, these interesting features of the country.

Montezuma himself descended from royal parentage. He received the early training, and passed through the peculiar experiences to his rank and condition; and his subsequent life also was filled with remarkable exploits, the long series of which ended only with his violent death. The details of his history read more like a tale of fiction than of sober reality, such as they truly are. The authors of the present work have faithfully availed themselves of the various sources of information, to which they had access, and have given to the reading public a work which will be generally read with interest and profit. It also contains a considerable number of apt and handsomely executed illustrations, which add much to its interest and value. F.

The success of Mr. Richard Markham's "Around the Yule Log" was a matter of remark last season. He has followed it with a new book upon the same plan, for the coming holidays, entitled "Aboard the Mavis." In it he makes the five girls and five boys of the "Yule Log" story to cruise around the coast of Long Island in the schooner Mavis." As in the previous book, many anecdotes and out-of-the-way incidents in the early history of the country are interwoven with the story of their adventures.

All persons interested in books, and in artistic work, will be attracted by the announcement made by Dodd, Mead & Company, that they have nearly ready for publication, a book printed in colors from designs by Miss Rosina Emmet. Miss Emmet will be remembered as having recently taken the prize of $1,000 offered by Messrs. Prang for the best designs for Christmas cards. Her work on this book, however, dates much further back, for engravers and printers have been busily engaged on it ever since the first of the year. The book consists of five old ballads, from the first of which, Pretty Peggy, it takes its name. An interesting feature is that the music of each ballad is given. Miss Emmet's designs are most beautiful, and her publishers declare that the book will be the success of the year. They announce that advance orders, from booksellers who have seen the proofs have already, before publication, exhausted the first edition, and have made a considerable inroad into the second edition which is to be ready before Christmas.

Among D. Lothrop & Co.'s novel projects for the children is a book called "Write Your Own Stories." It is a quarto volume with thirty spirited pictures, and as many ruled blank pages on which to write the stories suggested by the engravings. The Publishers offer Three Money Prizes for the three best complete sets of stories, written by children under fourteen years of age. The young competitors must send their work to the publishers by July, 1881.

True Manliness, Vol. IV. of Lothrop's Spare Minute Series, now ready, comprises selections from the writings of Thomas Hughes. A witty and happy introduction by James Russell Lowell, our Minister to the Court of St. James, prefaces and brings forward some delightful autobiographical pages from the pen of Mr. Hughes himself, with which he had been intrusted. It seems especially fitting that Mr. Lowell whose first work was introduced to the English public by Mr. Hughes, should write the introduction to this interesting volume.

LITTELL'S LIVING AGE.—The numbers of *The Living Age* for the weeks ending October 2d and 9th respectively, contain the following articles: Iceland, A Colorado Sketch, *Nineteenth Century;* The Unity of Nature, *Contemporary;* Mental Imagery, *Fortnightly;* Literary Success a Hundred Years Ago, *Gentleman's Magazine;* On Exmoor, *Macmillan;* Letters to and from Hans Christian Andersen, *Temple Bar;* An Autumn in the Cote-d'Or, *Fraser;* Two Beggars, *Cornhill;* A Quiet Haven, and The "White Water" of the Arabian Sea, *Golden Hours;* The Vitality of Humor, and What to Look for in a Holiday, *Spectator;* Outer Coloring of Houses, *Magazine of Art;* The Cultivation of Forests, *Land and Water;* Natural History of the Herring, *Scotsman;* with continuations of "The Portrait of a Painter by Himself," and "Bush-Life in Queensland," with other stories, and the usual amount of poetry.

A new volume begins with October.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with *The Living Age* for a year, including the extra numbers of the latter, both postpaid. Littell & Co., Boston, are the publishers.

Married.

On the evening of Sept. 30th, at the home of the bride, by Rev. O. H. Strunck, Mr. Jacob Remly to Mrs. Anna R. Savitts, both of Bloomsburg.

On the 23d ult., at the residence of the bride's parents in Ringtown, Schuylkill Co., Pa., by the Rev. E. D. Miller, assisted by Rev. J. A. Schultz, Mr. Frank L. Fenstermacher to Miss Keziah P. Miller, both of Ringtown, Pa.

Obituaries.

DIED.—In Lebanon, Pa., on the 18th ult., Mr. Charles Greenawalt, aged 83 years, 1 month and 15 days.

The deceased was a child of the covenant, and was early dedicated to God in holy baptism. After arriving at a suitable age, he was carefully instructed in the doctrines of our holy religion, and on profession of repentance and faith, was admitted to full communion with the church by the Rev. William Hiester. The profession he thus made, he adorned throughout his life. Up to the day of his last and brief illness, he was punctual in his attendance both morning and evening at the services of the sanctuary. He loved the Church of God, and especially that branch of it with which he was identified. He filled successively and with entire satisfaction all the offices of the church. As a husband, father, brother and friend, he was faithful, kind and affectionate. And though he lived to a ripe old age, many sincerely mourn the departure of this venerable and beloved father in Israel. Still all are comforted with the precious hope, that their departed friend and servant of the Lord has entered into the rest prepared for God's people.

"Come up hither; come and share
All the sacred joys that rise
Like an ocean everywhere
Through the myriads of the skies.

Come up hither; hither speed,
Rest is found in heaven alone;
Here is all the wealth you need;
Come, and make this wealth your own."

K.

DIED.—Sept. 23d, A. D. 1880, Martin Shank, aged 88 years, 5 months and 23 days.

He was a member of the Reformed church at Shanksville since its organization. His father migrated from the vicinity of Hagerstown, Md. to Somerset Co., Pa., in the year 1798, when the deceased was but six years old. He was one of the pioneer settlers of this region. He built his cabin on the south bank of the Stonycreek in the midst of a pine and hemlock forest, but had foresight to select a good mill seat, where he built a mill, and where there is now a mill having water and steam power. He laid out the pleasant village which bears the name of Shanksville.

His son, Martin, grew up to youth and manhood, amidst the trials and hardships of the early settlers of this country. Cutting down the stately pine and hemlock, hunting the deer, the bear and the wolf, were among his first sports and employments. These developed his extraordinary physical frame in health and vigor. His ancestors were a stalwart race of men, whose like is seldom seen even in our day. But one of his father's family survives him, Mrs. Jacob Keller of Shanksville, at the age of 84.

He was married to Catharine Trent in 1816, who is now 82 years old, and yet was able to minister to her husband with tender assiduity during his last illness. They might have celebrated their "*golden wedding*" fourteen years ago, but like many more plain Christian folk, they let that event pass by "unsung." This is a family of the good, old patriarchal type. Fourteen children were born to them, six sons and eight daughters. Three sons and five daughters still remain on the shores of time, whilst the rest have passed over to eternity. The grand-children number 87; great-grand-children, 113; great-great-grand-children, 3, in all, 203 descendants.

When twenty-nine years of age, he and his wife had faith and humility to seek religious instruction at the Glade Church, from the now sainted father Giesy, in order to prepare themselves to make a confession of Christ before men, through membership in the Reformed Church. For fifty-nine years he kept the faith and served God according to his confession. All his surviving children are members of the Reformed and other Churches. As a Christian, he was steadfast in the faith, regular and constant in the use of the means of grace, devout and prayerful. The record shows that, so far as it extends, he missed no communion, nor do his sons remember one occasion on which he failed to be present at this solemn service. In his case the promise of God was realized, "With long life will I satisfy him and show him My salvation."

He was blessed with robust health in an extraordinary degree; had never been ill beyond a common cold, until his last illness overtook him, hence before had never need of medical aid. His last affliction grew very severe, though he bore it with a commendable degree of patience and resignation. He died in the sure hope of a blessed immortality in the world to come. H. F. K.

DIED.—Mrs. Mary Magdalene Derr, aged 86 years, 9 months and 29 days, departed this life on the 18th of July, 1880, near Washingtonville, Montour Co., Pa.

The deceased was a daughter of John and Maria E. Horlacher, and was born on the 20th of September, 1793, in Upper Saucon Township, Lehigh Co., Pa. Baptized in her infancy, she was also at an early age confirmed a member of the Lutheran Church. At a later period she connected with the Reformed Church, and was ever a faithful and consistent member thereof.

On the 17th of February, 1822, she united in holy matrimony with David M. Derr, who preceded her into the eternal world on the 22d of March, 1877. The offspring of this sacred union numbers six children, nineteen grand-children, and seven great-grand-children, of whom eleven are deceased. Her three sons have all become professional men; one is a dentist, another a physician, and a third, Rev. J. H. Derr of Williamsport, Pa., a faithful and successful minister of the Gospel in the Reformed Church.

Long before her death her bodily frame was much enfeebled by the infirmities of old age. During the last few weeks of her life she suffered much from dropsy, on account of which she was steadily confined to her bed. She had no desire to recover, but longed to depart and be with Christ. Her constant prayer was, that the Lord might come and take her to rest. She was ready to go and had no fears of death. She had set her house in order; therefore death was to her a most welcome messenger.

As the morning sun of the Lord's day, July 18th, was rising above the eastern horizon, dispelling the darkness of the night, and giving light and life to the earth, her soul ascended above the dark clouds of disease and pain, that overshadowed the evening of her life, and, as we believe, found its eternal rest in the light and life-giving Redeemer. In the absence of the pastor, Rev. J. K. Millett delivered a suitable funeral discourse, and performed the solemn rite of burial. ZWINGLI.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. C. U. HEILMAN, Rev. A. R. KREMER, } Synodical Editors.

To CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, OCTOBER 13, 1880.

THE LATE COUNCIL.

The Council just closed in this city has been a most interesting one. The assemblage of so large a number of distinguished divines, and the papers proposed was a guarantee that such would be the case.

It may be thought by some, that the complexion of the Council was too deeply Presbyterian, as that term is understood here in America, and did not show enough of the broad Reformed element which includes Presbyterianism. We appreciate this, but it is well enough to have patience in the matter. Our own Church in this country has never belonged to the Alliance before, and other Churches of the family have never been fully represented. Holland, for instance, had no delegate here, and the continental churches of Europe have not yet fully asserted themselves. This may be due in part to the places in which the Councils have thus far been held. Edinburgh and Philadelphia are both places, where Presbyterianism prevails, and the people who thronged the meetings gave popular tone to them. The next meeting will be held in Belfast, Ireland, and there we may have the same thing, but if there should be a meeting in Berlin, Utrecht or even Paris, there might be a difference in that regard.

Be that as it may, there are other views of the matter. There is no immediate danger that any one will be swallowed up by the movement, as outward unions are not contemplated in the near future, and the elements which enter into such Councils must often be estimated by algebraic factors and forces rather than by arithmetical numbers. The discussions held are likely to modify Presbyterianism itself very largely.

There is a mighty shaking of dry bones, a stirring up of thought, and a change of front in the array of forces. The Christological principle is already felt to be of more relative importance than the decretal system, which was once regarded as the foundation-stone of our salvation. This in itself is beginning to clothe things in a new aspect.

We were not unfavorably impressed by the differences that showed themselves, even among those of nearest kin in the forty-four varieties of self-named Presbyterians in the world. If these differences should surcharge the air so as to cause thunder storms, the atmosphere will only be purified by them in the end.

Upon the subject of Psalmody, Forms of Worship, Orders—as for instance, the History and Character of the Eldership, the Manner of Inspiration of the Bible, the General Relation of Science to Revelation, and a hundred practical questions, there are already broad contrarieties, which may exist within the limits of Orthodoxy.

Some of the discussions were very lively, especially the one on Prof. Flint's paper. The young Edinburgh professor had chosen Agnosticism for his subject, and some of his remarks called up the question, whether he squared exactly with the Westminster Standards. This again bid likely to jump over into the abstract question, whether certain lines of thought could be pursued by Presbyterians, and whether some people, to be honest, had not better get out of the Church. This soon brought out the challenge, Are the Westminster Standards final? which no one thought it prudent to answer in the affirmative. The Scotch theologians came to the defense of their young philosopher in right vigorous style, and showed how valiantly he had contended for the faith in the home land.

Upon the whole, the channels of thought bid fair to be widened without any risk to Bible orthodoxy, and Presbyterians, while disposed to hold on to their standards until something better is given, will hardly vote them perfect, as some of the Lutherans have virtually declared the Augsburg Confession to be.

OVER THE MOUNTAINS.

We mean, now, that we have *passed over* the "everlasting hills" of Pennsylvania, where mountains form no mean part of the wealth and beauty of the great Keystone State. We have left them in all their glory behind us, to sojourn a while where mountains are seen only in story or in song.

Wadsworth is a town of about fifteen hundred inhabitants, on the line of the Great Western Railroad, about thirty miles south of Cleveland. It is beautifully situated, and its enthusiastic burghers affirm, that the location is the loftiest in Ohio, the very highest point, and as far above sea level as the sublimest peak of the Alleghenies. As may be inferred, the people enjoy good health, for which doctors are the greater sufferers. It was found necessary to introduce homœopathy into the place, on account of the *infinitesimally* small need of the medical profession, in that favored locality. The town has five or six churches—but our limits will permit us to speak only of the Reformed.

When we first visited the place, twenty-three years ago, there were but two members of the Reformed Church in it. One was our own brother, a young man, the other an elderly gentleman, who also had not forgotten the Church of his fathers. A few years later two more brothers moved to the village, then quite small, and with what help they could get (which was very little), they purchased an old and deserted academy building, a wooden structure, octagonal in shape; painted and refitted it, and converted it into a neat and convenient house of worship. Its outward appearance was not precisely orthodox, being too much after the model of a Chinese temple, which had answered very well for secular school purposes, and could not now be compressed into proper shape for a Christian church. But the inside atoned fully for the lack in external form. Here a congregation was organized, which increased constantly, especially during the present pastorate, until it has reached nearly two hundred in number. So, about five years ago, the old octagon was voted *not the thing* for such a growing church, and it was therefore sold for a small sum to the Winebrennerians, who removed it bodily to another street, where it now shelters and represents the gospel of schism, and whatever of Christian truth there may be in it. The Reformed congregation then built a new church on the old site. In its style of architecture it is gothic; it has a fine tower on one corner, and one of the best bells that we ever heard. The arrangement inside is all that could be desired. And above all, the congregation is one to whom it must be a pleasure to minister. The Sunday-school is large and well conducted; and the church as a whole is in a flourishing condition, and outnumbering, we believe, any of the other churches in the town.

The pastor, Rev. S. C. Goss, ministered to this people for fourteen years. He is a well known and prominent minister in the western part of our Church, and is highly appreciated by his own people, among whom he began his public ministry. His is no short-lived popularity, that is born of some "trick of the trade," but founded on the true gospel basis: pastoral faithfulness, and fitness in every way for the responsible duties of the sacred office, according to the standard set up and formulated by St. Paul. His charge consists of four congregations, extending over a territory that, some years ago, was overrun by new-measurism, a spirit so foreign to the history and genius of the Reformed Church, but which soon yielded to the power of the true gospel. The next move, as we suppose, will be the dividing of the charge, and the church in Wadsworth employing the whole time and labors of the pastor. So it should be. There is plenty of work for two pastors in the present charge.

Now a few reflections on the Reformed Church in the West.

Rev. Dr. Leiter—who also resides in Wadsworth, and is pastor of a charge in the country—told us, that when he first came to Ohio there were not more than thirty Reformed ministers West of the Alleghanies. There are now three hundred and fifty, with a corresponding increase of lay membership. This venerable pioneer has seen all this growth of the Church; he has been an active and efficient agent in its accomplishment; and he is not yet worn out in the service of his Master. Instead of the pale and feeble remnant of a past generation, which we had expected to find him, we were surprised to see a ruddy and cheery old gentleman, with not the least idea of being put on the superannuated and disabled list for many a future day. With what joy and gratitude to God he can now look back over the history of the Reformed Church in the West, and see the hand of the Lord in all her early labors and trials.

Who are the croakers, fault-finders, and disparagers of the Church that gave them spiritual birth? Not they, of her children, who have borne the heat and burden of the day, who have been the most earnest, laborious and zealous. But they, rather, who, instead of falling into line and doing their duty where their calling is, can find time only to sit down and admire (and lust after) the glitter, and stage ornaments, and wealth of other ecclesiastical organizations.

The Lord will hold them in derision.

K.

THE REFORMED ALLIANCE.

The Alliance of Reformed Churches, which met in this city, was, in many respects, a highly important affair. It brought together in solemn council the representatives of the various branches of the Reformed Church in different parts of the world, and subjects of great interest, bearing upon the practical workings of the Church, were freely and, in some cases, fully discussed. Much good must result, to the members of the Alliance, as well as to the different branches of the Church they represented, from the influences developed and brought to prevail through it.

We have given a very brief running report of the proceedings in our columns, and have also added large extracts from the most important reports. Others still may be added from time to time. Many of the papers read are of great practical interest, and evince much ability and force. They cannot be circulated too extensively, nor be too generally and carefully read.

Whilst the business of the Council was well conducted on the whole, and in this regard, is to be commended, yet, in one respect at least, it occurred to us, it is open to improvement, which it would be well to have made in its future sessions. We refer to the particular manner, in which it was presided over. It had no one person continuously in the chair, but changed its presiding officer at every recurrent session. The consequence was, that, at times, much confusion prevailed greatly to the inconvenience of the council, and to the embarrassment of the presiding officer himself. This may have resulted, in some cases, from the want of familiarity with the regular mode of conducting business, by the person who presided at the time, or, to some extent at least, from the difference in some minor particulars in the modes of conducting business as they prevail in different countries, and sometimes in different sections of the same country.

The method of changing from session to session the presiding officer, was doubtless prompted by a desire to treat all the members of the council with due respect and to divide the honors among them as far as possible. The same motive has, in more than one instance, in other bodies, at whose sessions we were present, placed a person in the chair, worthy of all honor, but wholly, or at least, to a large degree, incompetent to discharge the functions of a presiding officer. The result has always been embarrassing to the person presiding, as well as greatly to the inconvenience of the body over which he presided.

It is highly important, in all conventions, that the business should be conducted to a speedy and proper conclusion. It adds much to the pleasure of the members of the convention, as well as to the appropriateness and efficiency of the conclusions reached by them. To secure this end, it is absolutely necessary, that the presiding officer be perfectly familiar with the forms of business, and possess the ability to enforce their observance with promptness and efficiency. Every public assembly, therefore, owes it to itself, as well as to the particular interests entrusted to it, to choose a person of known ability to preside over its deliberations, and keep him continuously in the chair; for even a good presiding officer may be embarrassed by being out of the chair, at one or more of the sessions. If thought necessary for his occasional relief, one or two persons might be placed beside him, as adjutors, which is done in some public assemblies.

F.

REFORMED QUARTERLY REVIEW.

The following are the contents of the October number of this Quarterly:—Christian Benevolence; Early Reformed Hymnology; Why Are We?; Tennyson; The Reformed Churches in America; Historic Glances at Ingersollism; The Theology of the German Reformed Church; Recent Publications. The articles in this number of the *Review* are of an interesting character. Mr. Bowman's article on Systematic Benevolence, is an able treatment of an important subject. The writer very properly goes to the root of the matter in placing alms-giving with prayer as an act of worship. It is no less sacred than prayer. When this is felt, it will take its place alongside other acts of worship, and there will no longer be need of pleading with the people to perform a duty, but they will consider it a privilege to give. The article is well written and deserves to be copied in the "MESSENGER," as we propose to do so soon as we can find room for it.

The article on Reformed Hymnology, by Dr. Dubbs, is a valuable contribution in a field of History that requires careful research. The material is not easy to gather, and Dr. Dubbs deserves credit for the faithfulness with which he has traversed the field.

The third article by Dr. D. E. Klopp, is his address delivered at the meeting of the Alumni of Franklin and Marshall College, during the last Commencement exercises at Lancaster. It is published at the request of the Association and deserves to take its place in the list of similar addresses. The leading thought, that man is not to live for himself, but for others, gives the true secret of success in life. This is not indeed what the world calls success—its motto is "every man for himself"—but it is the principle of a true life which looks to eternity for its results. The address was well received when it was delivered, and it will be read with interest in its present form. It is necessarily popular in style, but it is also thoughtful and solid in matter.

Rev. R. Leighton Gerhart furnishes an able article on the English poet, Tennyson. Mr. Gerhart has fine appreciation of the poetic gift, and he has presented in a clear manner the characteristics of England's Laureate.

Dr. Weiser's notice of the Manual of the Reformed Church in America, is no doubt intended as a hint to our German man Reformed Church in regard to a *desideratum* in its history. The article contains interesting facts in the earlier history of the two Reformed Churches (Dutch and German) in this country. The Manual noticed contains many more, and a similar Manual of the German Reformed Church would serve an excellent purpose for the people of our own Church. Dr. Weiser is the man to prepare it. We feel sure that such a volume would find a large circulation.

Rev. I. E. Graeff's article contains valuable thoughts in the way of a popular argument for Christianity. Against the work which Christianity has accomplished for the good of the world, such blatant opposition as that of Ingersoll must become contemptible. The article here and there descends too much to the level of the style of Ingersoll in some of its phraseology, which we regard as a fault. Infidelity is instinctively low in its style. Its very spirit tends to debase. It may be well at times to answer a fool according to his folly, but in general it is wisest to let demagogues have this field all to themselves. The race of *apostate Julians* will not likely entirely pass away, but their vulgarity is its own antidote.

The last article we have commenced to transfer to our pages. It was read in part before the Council of Reformed Churches recently held in this city, and gives a fair representation of the position of our Reformation confession and the theology growing out of it. It presents in expanded form the chief points in the doctrinal basis of the Peace Commission, and will be received, we think, by the whole Church as a moderate and conservative presentation of the theology of our Reformed Church.

*

THE GUARDIAN.

The October number of this monthly, which made its appearance in due season, furnishes the following table of contents: Editorial notes; Old New England, by the Editor; Reminiscences; Our Book table; The Uncertainty of Life, by S. R. F.; Thomas Carlyle, by Dr. Theodore L. Cuyler; Training in Good Manners, by Margaret E. Sangster; A Youthful Martyr; Ancient Jerusalem; Temperance Anecdote, by J. B. Gough; The Young Men's Class, by Mrs. J. E. McConaughy; True Gentleman; Things Easy and Not Easy; Robbie's Little Prayer Meeting; Mistakes; Good for Nothing; Scripture Lessons for October. From the above, it will be seen, that the number is one of considerable interest.

F.

CHRISTIAN WORLD.

Our contemporary, the *"Christian World,"* came to us last week in a new dress. It now presents quite an attractive appearance. Its friends will hail these evidences of increased prosperity with special pleasure.

F.

Communications.

IOWA CLASSIS.

Iowa Classis met in the Reformed church at Lisbon, Iowa, Sept. 22d, 1880, at 7.30 o'clock, P. M. The opening sermon was preached by Rev. C. Cort, by request of the retiring President, Rev. H. Keller.

Ministers Present.

Rev. F. C. Bauman, D. S. Fouse, C. Cort, D. P. Lefever, J. A. Smith, J. H. Buser, Geo. Rettig, Henry Keller, T. S. Land, S. C. Long, Geo. Weber, John Naille and Henry Bair. Delegate elders were present from all but three charges.

Ministers Received.

Rev. John Naille was received from the Shelby, and Rev. Henry Bair from the St. Joseph Classis, Synod of Ohio.

Parochial Reports.

Parochial reports were read by all the pastors present, and the constitutional questions asked the elders. These reports were full of interest. While they set forth the discouragements these pastors meet with, they at the same time present many things for which we should be thankful.

Committees.

The following are the Chairmen of the Standing Committees: *On Religious Services*, Rev. D. S. Fouse; *Minutes of Classis*, Rev. D. P. Lefever; *Minutes of Synod*, Rev. Geo. Rettig; *Overtures*, Rev. C. Cort; *Finance*, Rev. H. Bair; *Missions*, Rev. S. C. Long; *State of Religion*, Rev. H. Keller.

Congregations and Churches.

Two new congregations were received; one at Leighton, Mahaska county, organized by Rev. C. Cort, the other at Palermo, Grundy county, organized by Rev. J. Naille. Two new churches were built during the year; the one at Leighton, under the charge of Rev. C. Cort—the other at Amber, Jones county, Iowa, under care of Rev. J. A. Smith. Rev. D. P. Lefever will soon have his finished, Imogene, Fremont county, Iowa.

Missions.

The President of the Classical Mission Board reported five missions under the care of Classis during the past year. No new missions were taken under the care of the Board during the year. The Committee on Missions reported the fact, that at least two new mission fields must be taken under care of the Board during the coming year. The missions now under care of the Board are all doing well. For the first time in many years the missionaries have been paid up. This is an encouraging feature of the subject. Nearly $900 have been collected and paid out for missions during the year. Most of this comes from the Iowa charges. The amounts paid the missionaries are not as large as they should be. The Mission Board elected to serve during the coming

year are Rev. C. Cort, D. S. Fouse and S. C. Long.

The Ohio Synod requested the Iowa Classis to dissolve its Missionary Board, but Classis

Resolved, That it cannot see its way clear to dissolve its Board of Missions at present, and respectfully asks to be excused from complying with Synod's request.

The following action was also taken:

Resolved, That the newly-elected Board of Missions be directed to do all in their power to get aid from the different Synodical missionary boards in the East, and especially from the Board of General Synod, in order that the new openings within our bounds may be occupied and more efficient work be done for the sacred cause of Missions—especially that our large cities be occupied by the Reformed Church.

Miscellaneous Action.

WHEREAS, the Ohio Synod, at its meetings in 1875 and 1876, took action providing for the formation of a new District Synod as soon as four or more contiguous Classes should desire it; and

WHEREAS, the proper success of our missionary work and the interest of the Reformed Church in the great Mississippi Valley will, in the judgment of this Classis, be promoted by the formation of a new District Synod out of the English Classes west of Indiana; therefore,

Resolved, That Iowa Classis respectfully and earnestly requests the Ohio Synod to grant a regular dismissal to this Classis for the purpose of uniting with neighboring Classes in the formation of the proposed new District Synod, and that Synod be respectfully requested to take such action as may be necessary to carry into full effect the enabling act passed by Synod; and

Resolved, That a committee of three be appointed to confer with neighboring Classes with the view of securing their hearty co-operation in the proposed movement. The committee called for consists of C. Cort, D. S. Fouse and Geo. Rettig.

The request to General Synod was renewed, which has reference to the submission of all ordinances in German to German Classes only for ratification, and *vice versa*, all ordinances in English to English Classes only.

On motion the usual resolution of thanks was passed for the kindly hospitality which the citizens of Lisbon and vicinity extended to Classis.

The delegates elected to General Synod are as follows: Revs. C. Cort and F. C. Bauman, *primarii;* Revs. T. S. Land and J. A. Smith, *secundi*. Elders Albert Cort and Abraham Griffin, *primarii;* Elders S. Wildasin and Jonas Diehl, *secundi*.

State of Religion in Iowa Classis.

Your Committee on the State of Religion and Morals begs leave to report as follows:

In considering the parochial reports on this subject coming to us from the different charges, we find evidence of difficulties and successes, discouragements and hopeful prospects. The materials we gather our reports from are so abundant, that it is difficult to precisely unify the different elements of these reports and present them as a whole. As a result of our investigations of these reports, the following is presented:

We observe that, with one voice, the pastors of this Classis unite in ascribing praises to God for His manifold blessings vouchsafed unto them.

While there are evidences of discouragement, arising from the toils and trials of their work, there are far greater evidences of God's grace, for which all give thanks to Almighty God.

We find, from these reports, that the general duties of the ministry have been faithfully performed. The gospel has been preached, and the sacraments have been administered statedly.

The duty of church members, to see that their children are admitted to the Church by the rite of holy baptism, has been faithfully impressed upon the congregations of this Classis, and we are glad to mark, with good effect. Judging from the general tenor of all the parochial reports, this part of Christian life is receiving more and more attention from church members. We are glad to mark a decided increase in the number of infant baptisms during the past year over the preceding one.

Catechization and Sunday School work are faithfully performed by our ministers, and are gradually coming to be considered more important factors in developing Christian life, by the people of our charges.

While some of the charges have suffered serious discouragements, and even loss of members, owing to peculiar circumstances, yet there has been a general improvement in nearly all directions.

The increase of membership has been small during the past year. This, however, is owing in a measure to the great number of removals from the various charges to places beyond the reach of our ministers. We are pleased, however, to report the *fact*, that two congregations during the past year have been added to Iowa Classis; that two new churches were this year erected and dedicated to the worship of the Triune God, and that there is another in a forward state of completion; that our Sunday Schools and Sunday School scholars were both increased in numbers; that the amount raised for congregational purposes is almost double, and better still, that the amount raised for benevolent purposes is more than double that of last year. This shows that benevolence in reference to the operations of the Church is increasing, and is, we believe, an assurance that our benevolences will yet become dearer to the hearts of our people, resulting in yet larger measures of liberality.

Let us, then, brethren, take courage and persevere in the work of the Master.

Let us rejoice that He who has sustained us in former times of discouragement and trial, *ever liveth*, and will uphold and strengthen and aid us to build *here* our beloved Zion upon a foundation that will never fail.

Respectfully submitted.

HENRY KELLER,
Chairman.

D. S. FOUSE, Stated Clerk.

NOTICE.

The delegated ministers and elders, and others having appointed duties to perform, who expect to attend the Synod of the United States at Meyerstown, Pa., will please notify the undersigned of their coming, at least ten days before the Synod convenes. To secure the customary entertainment, it is important that this notice should not be neglected.

By order of the Committee.

GEO. WOLFF, pastor loci.

Meyerstown, Sep. 13, 1880.

POTOMAC SYNOD.

The approaching meeting of the Synod of the Potomac will be a very important one, and one which will be either a step in the way of advancing the educational work in that section of the Church, or a serious, if not lasting hindrance to her progress in the direction indicated. I refer to the action Synod may take in regard to the continuation or breaking up of Mercersburg College.

It is sometimes asked, Does that part of the Church need or want a college? To any one acquainted with the history of the Church in the work of education during the past forty-five years, this question sounds like most cruel irony. It was at Mercersburg that the Church first founded a college of her own. In 1835 she here first began her educational work, and laid the foundation of her present educational success. It was in the Classes of Zion, Mercersburg, Maryland and Virginia, with their energetic and zealous ministry and eldership, that this work of the Church first met with a warm-hearted response. They chartered and built up Marshall College, and did much for the present endowment fund of the Theological Seminary.

The Church, after a time, removed this institution to Lancaster. It was long before they recovered from the effects of the transition. Now, however, they are in a prosperous condition, have a liberal and increasing endowment, are receiving large additions of students, and are on safe ground. Mercersburg College, organized some thirteen years ago, has done a good work for the Church thus far. The Church needs colleges just such as Mercersburg College, where students can be educated at small cost, and that thoroughly.

Many students may afterwards wish a fuller course, and will naturally go to the larger school at Lancaster, or to the future university. It has now come to be thought most desirable for a college to have not over one hundred students, as the professors can more efficiently instruct small classes. It is most earnestly hoped the Synod may make some positive move in the work of continuing this college. One cent a week for ten years, from even one-half the membership of the Synod, would be all the College would need. Should the college be closed, a lasting injury will be done to the Church throughout the bounds of the Synod.

C.

PROCEEDINGS OF THE COUNCIL.

On Wednesday morning the Theology of the Reformed Church, by Rev. Dr. Van Oosterzee, was outlined by Dr. Matthews.

There has been a decline of faith and evangelical religion in Holland, owing to many causes. The Universities of Utrecht and Tubingen are largely to blame. "Freedom from Christ, not freedom in Christ," has become the watchword of freethinkers. Empiricism and rationalism prevail in some classes of society.

Many churches have been without pastors for years.

Holland, the cradle of the Reformation, the early asylum of freedom in its brightest days; the training ground for the Reformed, even of other lands; since, in the language of Professor Tholuck, the Goshen of philosophical studies, for the exegesis of Scripture, and to this day a principal seat of evangelical Protestantism in Europe—Holland merits something more on the part of brethren at a distance than a cursory glance. It is true the warfare there being waged for and against the truth in Christ is substantially the same as that maintained in England, Germany and elsewhere, yet in details it displays its peculiar and national character; and though we confine our retrospect to a period of a little over twenty years, beginning with the rise of the so called Modern Theology, the material is still of sufficient extent and importance to repay careful attention.

Seldom, indeed, have so many causes conspired to bring about a new departure in the domain of the Church and theology as in the Holland of somewhat more than twenty years ago, when modern rationalism first began to lift its head. The Evangelical Protestant Church, long divided by manifold internal conflicts and less and less refreshed by the warm breath of an earlier revival, for many no longer afforded the desired satisfaction, and as a result the religious life of the individual and the congregation fell in numerous instances into a languishing condition.

To no small extent, in particular, did the influence of the Walloon theologians and preachers—in part kindred spirits with Edward Scherer, the widely diverging disciple of Alexander Vinet—at first contribute to assure an early triumph to modern rationalism in the Netherlands. To the spirit of denial the wings grew by degrees, and only too great is the number of those, who, after having ventured a first-hesitating step upon the faith of doubt, have within a comparatively short time descended with alarming precipitancy into the gloomy depths of God-abandonment and immorality.

The progress of the conflict between Faith and Rationalism in Holland within the last few years has been a constant advance from a comparative denial to an even bolder one, upon an ever-widening platform. The result of the attack on the part of unbelief upon the Apostolic Christianity and its confessors has not failed to make itself felt on a wide scale. The endeavor to fill up the ever-deepening gulf which yawned between the two tendencies with the fragrant but fading flowers of poetry and eloquence was seen to be abortive; it became daily clearer, that the Jesus of Modernism and the Christ of the Scriptures had hardly anything in common save the name, and that Rationalism could only utter an even more decided "No" upon almost every question answered in the Apostolic Gospel with "Yea" and "Amen." The number of students of theology perceptibly declined and the so-called "dearth of candidates" rose to such a height, that in the Dutch Reformed Church some 200 or 300 pastorates remained vacant, in single instances for years in succession.

In the presence of all these disquieting manifestations on the part of unbelief, it is a natural, but at the same time gladdening phenomenon, that a decided reaction set in on the side of belief. If we would describe, in a few words, the momentary state of the conflict under review, we would perhaps but say, There is a comparative truce, but no reason whatever for speaking of a real peace, much less of decisive victory.

On either side great words have been spoken, some important deeds accomplished, now and then also little advantages gained over the opponent—and on the other hand, alas! rankling wounds inflicted, and painful losses endured—but as a rule each one has retained the same position as he had once assumed, and Christian apologetics meanwhile has found abundant opportunity, if she had not already known it, that testifying concerning the Lord is her part, but the personal convincing of the truth is the work of the Holy Spirit.

Prof. Mitchell read a paper on the Westminster Confession, showing its harmony with Reformed confessions generally, and its widespread acceptance. Its soundness was affirmed, and objections to it answered. Its well-known characteristics were called to mind. The terminology of jurisprudence was embodied in theological science and largely spread through the Western Continent, though it originated on the Eastern Continent. The essay was mainly historical.

Dr. Thomas G. Apple, in treating of the Theology of the German Reformed Church, followed the order indicated by the paper issued by our Peace Commission. It was a clear, manly statement, and was well received. As this is given entire in our periodicals, we will say nothing more about it here.

On Wednesday afternoon Dr. Bomberger, of Collegeville, Pa, read a paper on Regeneration. According to the Scriptures and our Reformed faith, regeneration includes the following points:

1). It starts with the total depravity of man; his death in sin and bondage to sin, as the penalty, judicial and ethical effect and consequence of the fall.

2). By the very constitution of man, the fall affected not merely the quality and faculties of his nature, but his nature itself, the inmost personal life of his being, the centre and source of his spiritual and ethical powers, mind, heart, and will—and therefore conscience too. Hence the utter inability of man, in this state, to rescue himself, and his utter dependence upon the sovereign grace of God.

3). The nature of regeneration must, therefore, be learned through the Scriptures, from the nature of the evil to be remedied. It is man as sold under sin, that requires the help of renewing grace. By that help he is changed from death to life, and made "a new creature, created in Christ Jesus unto good works." In accomplishing its work, it reaches back and down to the very life basis of man's personal being.

4). A change so complete and deep may well be called creating anew, a being born over or again, a resurrection from the dead, and may be readily allowed to demand the interposition of the creative power of God, and emphatically of the Holy Ghost.

5). Hence the means said to be used are of a like nature spiritual, as directed and taught by the Lord in His great commission to the disciples. Through the preaching of the gospel, the Holy Ghost accomplishes this change. Men are to be born again by the word of truth—the gospel preached. As a divinely-instituted sacrament, baptism should more fully declare and confirm the grace bestowed, but was not, ordinarily, and normally the original bearer or channel of it.

6). The effects may be briefly stated in the words of the Scriptures themselves: "To as many as received Him, (Christ the Word, our Redeemer), gave He power to become the sons of God, even to them that believe on His name; which are born not of blood, nor of flesh, nor of the will of man, but of God."

Wednesday evening. Sabbath Observance. A paper on this subject was read by Dr. Gregg, of Toronto, Canada. The Sabbath is a divine institution, and of perpetual obligation. In what ways are our religious interests preserved, in distinction from personal, domestic, social and national interests? Two ways were pointed out.

1). The observance of the Christian Sabbath substantiates the truth of Christianity, as testifying of the resurrection of Christ. "If Christ be not risen, then our preaching is vain and your faith is also vain." If He be not risen, we have no Christian Sabbath. But there has always been a Christian Sabbath. Hence Christianity is substantiated. He then showed how the first day of the week and not the seventh, has always been observed, beginning with the apostles and continuing down to the present time.

2). The observance of the Christian Sabbath is fitted to develop Christian character, and also family religion. It affords an opportunity to proclaim the gospel and promote unity amongst mankind. Where the Sabbath is not observed, there are few who attend upon church services, and *vice versa*. Christian literature flourishes or droops according as the Sabbath is observed or not. Hence a better observance of the Lord's day should be encouraged.

Rev. Henry D. Ganse, of St. Louis, followed in a paper on the same subject, presenting many clear and convincing arguments in favor of Sabbath observance. It would be impossible to make up a complete inventory of all the benefits resulting from the proper observance of the Sabbath. The essay was a beautiful one, abounding in choice language and forcible illustrations. No paper was better received than this.

Hon. W. E. Dodge followed with a paper on the subject of Temperance, giving first a historical sketch of the progress of temperance; then an estimate of the evils of intemperance, and the duty of the Church to endeavor to remove those evils. The good work of reformation should commence in our churches. None of their members should set an example to their weak brethren, by countenancing the use of alcoholic liquors in any form whatever.

Dr. Cuyler, of Brooklyn, N. Y., read a paper on Popular Amusements. It was a very forcible production, showing up, in the strongest terms, the baneful influence of the popular theatre and the promiscuous dance; at the same time, urging the necessity, on the part of parents and employers, to furnish their children and employees with some healthful recreation, for which the human system necessarily calls.

On Thursday morning, the Reformed Presbytery of Philadelphia was received into the Alliance, and its delegates admitted as members of this Council.

A resolution was submitted by the Rev. Dr. James I. Brownson, calling for a committee to prepare some action on the observance of the Sabbath. The resolution was referred to the Business Committee.

A paper was presented by Rev. Dr. Murray Mitchell, from the European Section, on "Foreign Missions." Rev. Dr. W. M. Paxton, of New York, presented a similar paper from the American Section, on the same subject. Both papers were full of interest, and embodied a large amount of important statistics and useful information, on the general subject under consideration.

Rev. Dr. J. L. Wilson, of Baltimore, Md., read a paper on "Co-operation among Missionaries," which was followed by an address from the Rev. Dr. J. C. Lowrie, of New York, on "Co operation and Diversity Among Missionaries." Both the paper and address presented and discussed a number of interesting, practical questions, relating to methods of carrying forward the missionary work, indispensable to its complete success.

Thursday afternoon Rev. Dr. Herrick Johnson, of Chicago, read a paper on "The Proper Care, Support and Training of Candidates for the Ministry." It was an able document. Our limits, however, prevent us from giving even an outline of its contents.

Another paper was read by Dr. John Marshall Lang, of Glasgow, on "Church Order and Church Life." He advocated the propriety of employing lay evangelists, as well as thoroughly educated ministers, in carrying forward efficiently the comprehensive and responsible work of the Church.

Thursday evening was devoted exclusively to addresses by the foreign missionaries in relation to their work. It proved quite an interesting and profitable occasion.

Friday Morning, Dr. W. G. Blaikie presented a report from the Committee on "Continental Churches," in which was suggested the propriety of forming separate American and British Committees, on this subject. The suggestion seemed to meet with favor.

Rev. J. S. McIntosh, of Belfast, Ireland, read a paper on "Our Relation to the Churches of the European Continent." This paper called forth remarks from the different missionaries laboring in different parts of the Continent in question.

Friday Afternoon session was taken up with the reading of quite a number of papers of varied interest, after Rev. Dr. Andrew Mitchell, of St. Andrews, Scotland, had reported on the "Desiderata of Presbyterian History." Rev. Dr. W. P. Breed read a paper on "The Diffusion of Presbyterian Literature:" Rev. James Nish, of Australia, spoke of the "Progress of Christianity in Australia;" Rev. Dr. E. F. Hatfield, of New York, read a paper on "Revivals of Religion," and Rev. Dr. David Steele, one on "Personal Religion."

Friday Evening was devoted to the consideration of the "State of Religion in various European Countries." A number of addresses were delivered by the representatives of the different sections of Europe. The number in attendance was so large, that both the Academy of Music, and the Horticultural Hall, were packed with greatly interested hearers.

Saturday Morning furnished the concluding business session of the Alliance, and it was one of the most interesting of the whole number. It was taken up with the appointment of a large number of important committees required for the proper management of the interests of the Alliance, and the reading and adopting of an admirable pastoral letter addressed to the several Churches represented in the Alliance, to be read to the congregations on the first Sunday in January, 1881. Our limits forbid our giving these several committees at present, as well as the pastoral letter itself. The latter at least, however, shall appear hereafter.

The next Council is to be held in Belfast, Ireland, in 1884, the arrangements for which are to be made by a committee appointed for the purpose.

The Council united in singing the Long Metre Doxology, "Praise God from whom all blessings flow," after which the farewell address was delivered by the Rev. C. A. Dickey, D. D., to which the Rev. Dr. Calderwood responded. At the close of the addresses, prayer was offered by the Rev. Dr. Jonathan Edwards, of Danville, Ky., and the benediction pronounced by the presiding officer.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The post office address of the Rev. James A. Schultz has been changed from Shenandoah to Ringtown, Schuylkill Co., Pa.

In connection with a communion service held in Christ Reformed Church, Green St., near Sixteenth, in this city, Rev. G. H. Johnston, pastor, on Sunday, the 3d of October, five persons were added to the Church by certificate.

The North Branch Sunday-school District of East Susquehanna Classis held a Harvest Home and Sunday-school Convention at Catawissa, Pa., commencing in the afternoon of the 21st of September, and continuing in session until the evening of the following day. One present speaks of the occasion as a grand affair. The display of fruit, as well as the decorations were very fine. A full report of the proceedings has been published in the "*Catawissa Item*," from which we prepare the following brief report:

Rev. G. B. Dechant occupied the chair, and Rev. W. C. Schaeffer acted as Secretary. Rev. F. K. Levan, S. C. Meckel, A. Houtz, O. H. Strunck and E. D. Miller, were also present.

The first topic discussed was that presented in the one hundred and fourth question of the Heidelberg Catechism, which refers to the relation and duties of children to their parents and teachers. The discussion was opened by the Rev. A. Houtz, who explained what is meant by showing "all honor, love, and fidelity to father and mother," submitting to their "good instruction and correction with due obedience," and bearing with their "weaknesses and infirmities." Rev. F. K. Levan dwelt upon the Fatherhood of God and the duties growing out of our relations to Him as our Father. Rev. S. C. Meckel closed with an address in German, in which he pointed out the difference between "Young America" and "Young Germany," in the respect they show to their parents.

The second topic discussed was Foreign Missions. The discussion was opened by the Rev. E. D. Miller. He explained the meaning of the work of Missions, and the relation of Foreign and Home Missions to each other, and then urged their claims, by a number of forcible considerations, upon the prayers, contributions and efforts of Christians in their behalf. He referred also to the number of organized societies engaged in the Foreign work and the amount of funds yearly expended by them. Rev. F. K. Levan spoke on the same general subject, closing with a special reference to the part which the Reformed Church has in this important work. After the singing of the Missionary Hymn, "From Greenland's icy mountains," Rev. A. Houtz and O. H. Strunck followed with some appropriate remarks on the same general subject, which closed the discussions of the first day.

The discussions of the second day embraced a number of topics. The first one was "The Harvest." The discussion was opened by the Rev. W. C. Schaeffer. He spoke of thanksgiving as the main idea included in a Harvest Home service. Several considerations were presented enforcing the observance of this duty. He was followed by the Rev. S. C. Meckel in a German address, more especially upon the joyousness of the Harvest festival, the grounds for it, and the proper method of manifesting it. Some appropriate remarks from the Rev. E. D. Miller and O. H. Strunck closed the discussion on this subject.

The Children's Service next engaged special attention. The children were addressed by the Rev. O. H. Strunck, who dwelt upon two points: first, "God sees us always," and second, "Little boys and girls can be very effective missionaries." These truths he illustrated and urged in a very forcible manner. Rev. T. Derr reminded the children of their Church membership through baptism, explaining its nature and enforcing the duties it imposes.

"Should Sunday-schools encourage picnics, as they are usually conducted by our country schools?" was also discussed. The subject was dwelt upon by the Rev. F. K. Levan, followed with remarks by the other brethren. The general conclusion reached was, that they should be encouraged, care, however, being taken to remove certain abuses sometimes connected with them.

"The Responsibility of The Sunday-school Teacher's Office," was discussed by the Rev. T. Derr and W. C. Schaeffer. The prominent points referred to by the speakers were the responsibility of the teacher to his pupils, to the Church, and to God, and the permanence of the impressions made by him upon the youthful mind.

The last, but by no means the least important topic, discussed, was "The Temperance Question in the Sunday-school." The leading speakers were the Rev. A. Houtz and O. H. Strunck, both of whom urged the importance of avoiding the first steps leading to intemperance, and the necessity of removing the causes of it, No better place than the Sunday-school can be found to teach the evils of intemperance and to guard against their intrusion. The speakers were followed by the Rev. G. B. Dechant in a few pointed remarks upon the general subject. With these, the singing of a temperance song, the recital of the Lord's Prayer, the doxology and the benediction, the labors of the Convention closed, leaving behind them influences which shall work for good upon the present generation, as well as upon generations to come.

SYNOD OF PITTSBURG.

The communion of the Lord's Supper was administered in Grace church, Pittsburgh, Pa., Rev. J. Hassler Prugh, pastor, on the 6th of October. It was the second communion held during the present pastorate, and was an occasion of more than usual interest. The services were well attended. Ten persons were added to the Church, three by confirmation, and seven by certificate. The pastor was assisted in the services by the Rev. J. Hassler of Mercersburg, Pa., who was on a visit to some friends in the city. Recent repairs to the church building, the new organ, and some improvements to the spire, greatly add to the attractiveness and comfort of this house of worship. The pastor and the members of the church generally are much encouraged at their present prospects.

The Sacrament of the Lord's Supper was administered in the Pine Run Church, Westmoreland Co., Pa., Rev. J. Dotterer, pastor, on the 3d of October, in connection with which four persons were added to the Church, three by confirmation, who had previously attended a course of catechetical instruction, and one by certificate from the United Presbyterian Church. One infant also was baptized.

Rev. W. B. Sandoe, has resigned the Henshue charge, Butler county, Pa. The charge is composed of two congregations, one German and one English, and accordingly requires the services of a pastor who can preach both these languages. Rev. Mr. Sandoe's post-office address continues at present, at Butler, Pa. F.

MEETING OF SYNOD.

The Synod of the Reformed Church in the U. S. will hold its next annual sessions at Meyerstown, Lebanon county, Pa., to commence on the third Wednesday in October (20th), at 7½ o'clock, P. M. A punctual attendance of the members and others having business with Synod is requested.

SAML. R. FISHER, Stated Clerk.

Sept. 10th, 1880.

SYNOD AT MEYERSTOWN, PA.

Arrangements have been made with the Philadelphia and Reading Railroad for passing the members of Synod and their families over their road and its branches, to Meyerstown and return, at reduced fare. It will be necessary for those who wish to avail themselves of the benefit of this arrangement, to obtain from the Stated Clerk of Synod an order for excursion tickets in advance. To all who accompany their application for such order with a three-cent postage stamp for return letter, one will be sent, provided application be made prior to the 18th of October. The above arrangement does not include the Germantown and Norristown branch of the Road.

SAML. R. FISHER, Stated Clerk,
Sept. 17th, 1880. 907 Arch Street, Phila.

ALMANACS FOR 1881.

Our Almanac for 1881 has left the press and is ready for distribution. It will, we trust, be found equal to any of its predecessors, and we hope to receive for it a large circulation. It will be sold at the following rates:

12 copies	$ .60
50 "	2.35
100 "	4.50

When sent by mail, ten cents per dozen must be added for postage. A specimen copy will be sent on the receipt of eight cents in postage stamps.

GERMAN ALMANAC.

We have received as usual, a supply of the German Almanac published at Cleveland, Ohio, which will be sold at the same rate at which they can be procured from the publishers, namely:—Single copy, sent by mail, 12 cents in postage stamps; 1 dozen, 90 cents, to which 15 cents postage are to be added when sent by mail.

Orders promptly filled when addressed to the Reformed Church Publication Board, 907 Arch Street, Philadelphia.

Youth's Department.

BIDDING THE SUN "GOOD-NIGHT."

BY JOY ALLISON.

When the short, bright summer of Lapland is ended, and the sun is about to set, to rise no more for seven or eight months, the people of the hamlets and villages ascend the neighboring hills to see the last of the day-god, and chant a requiem, or farewell psalm, for the parting day.

"Come, little daughters, hasten,
Ye should be bravely dight!
Make ready, boys! for we go forth
To bid the sun good-night.

Four months with steady shining
He's made the whole earth fair,
And myriad blossoms greeted him,
And bird-songs filled the air.

But now October waneth;
His setting draweth near;
We shall not see his face again
For more than half a year."

So forth they go together,
Parents and children, all,
The aged, and the little ones,
Young men, and maidens tall,

From many a neighboring village,
From many a humble home,
To climb the rocky summit
The thronging people come.

The sun hangs low in heaven;
He throws his slanting rays
Across their loving faces, turned
To meet his parting gaze.

And now he's gone! The darkness
Is settling like a pall,
A long, low dirge of sad farewell
Breaks from the lips of all;

In mournful cadence chanting
The requiem of the sun,
The dear bright day departed now,
The long, long night begun!

And yet with cheerful patience
They take their homeward way,
The elders talking how the time
May best be whiled away.

And many a youthful face is bright
With glad expectance still,
And many a merry little child
Goes dancing down the hill.

—*St. Nicholas.*

THE KEEPER OF THE DOOR.

BY EMILY HUNTINGTON MILLER.

"Oh, dear! I am completely discouraged." Jenny pushed away her book, and looked up at her mother with an expression that was very much like despair, and yet not altogether that, for somehow her mother had a way of brightening up dark places that was helpful as well as comforting.

Her mother was rocking the baby, and she scarcely dared speak lest the little tyrant should open his eyes for a new frolic, but she sent Jenny a smile that said just as plainly as words, "What is the trouble? Let us talk it over."

"It's about my besetting sins, mamma. You see we were talking last Sunday about striving against sin, and Miss Marston told us the only way to overcome it was to fight as the sharpshooters did in the war, by taking aim at a particular one. She advised us to sit down and make an honest list, just for our own eyes, of our own special sins, the ones that made us most trouble, and then try by God's help to overcome them. I made up my mind to try it, and I had to write down ever so many things, but I truly thought that my tongue made me the most trouble."

"Your tongue! Oh, yes! I understand," said mamma.

"Saying things, you know, mamma; things I ought not to say; and I am so sorry about it afterwards, but that doesn't seem to make it any better, because I go and do it again."

"Well?" said mamma, as Jenny paused.

"Well, I thought I'd just take aim at that one thing, and I did. I thought it would be a good plan to write down whenever I forgot, and so every night I put down in my little book the bad things I had said, and—and—mamma, it is just horrid! The days don't grow a bit better, and to-day is worst of all."

Jenny drew a deep sigh, and scowled at her little book. Then she said, desperately, "I wish there was some way to just tie my tongue up, and keep it out of mischief."

"You need a gate-keeper," said her mother, laying down the baby and taking up her sewing. "When a city is in danger from enemies, they must do something more than put sharpshooters on the walls; they guard the gates, and keep sentinels at their posts day and night to give warning of the approach of danger."

"I try to watch," said Jenny; "I thought of it all the morning while I was dressing, and then when I came down and heard Rob fretting at Matty for taking his slate, and at Norah because there was no toast, and even at the baby for pulling his hair, I went to singing,

"Brother, thou wast mild and lovely,
Gentle as a summer breeze,"

though I knew perfectly well that always makes Rob madder than anything else. Then he threw his book at me, and papa sent him out of the room, and I just wanted to pound myself on the head for being so mean."

"You must have a gate-keeper," said her mother, more seriously than ever, "and I would ask for one before I was an hour older. Your Father will give you one."

"Papa!" exclaimed Jenny. "How can he?"

But her mother opened her Bible, and turning over the leaves gave it to Jenny with her finger on a verse in Psalms. "Read that," she said; and Jenny read aloud: "Set a watch, O Lord, before my mouth: keep the door of my lips."

There were tears in her eyes as she repeated the words, "Set a watch, O Lord, before my mouth." "I never thought about that, mamma; somehow I expected to take care of that sin myself, but I should like a keeper. Just think, mamma, of an angel standing on guard to keep the door of my lips. Will he have a sword, I wonder?"

"I think so; the sword of 'Truth.'"

"And what will be the watchword?"

"'Peace,' I think, or 'Love;' the love that 'worketh no ill to its neighbor;' at least I would try that watchword to-day, and ask the keeper to challenge every word, and let nothing pass without the watchword."

When Jenny went to her room that night, she found a little card pinned up over her dressing-table with David's prayer written upon it, and she added it very earnestly to her own petitions. In the morning it was again before her eyes, and she went down to breakfast repeating it to herself. The first thing she saw was Johnny tormenting her beloved white kitten by trying to drive it in harness.

"You mean, cruel boy!" was upon her very lips, but the keeper drew his sword and stopped the words.

"That is not true: you know Johnny does not mean to be cruel; nothing must pass here without the watchword."

"Johnny," said Jenny, pleasantly, "do you know how the emperor came to be a donkey?"

Johnny was glad to listen to a story, and Jenny quietly released the kitten while she told him about the belief, in China, that people who abused dumb animals would come back again, after they died, and be born with the bodies of animals themselves, that they might understand just how the poor creatures suffered.

"It isn't true," said Johnny, stroking the kitten in Jenny's arms.

"No, but it shows that even the heathen believe that God will punish us if we are not kind to the helpless creatures He puts in our care."

"I guess I won't have kitty for a circus-horse," said Johnny; "cats don't know much anyhow."

Rob had recovered from the dumps, and was in a particularly exasperating mood, and once an angry retort slipped from Jenny's lips in spite of the keeper, but she apologized for it the next minute, to Rob's utter amazement; in fact, he was too much astonished to say another saucy thing that morning.

At school Jenny's temptations came thick and fast; first a temptation to evil speaking, then to unkind criticism, then to uncharitable judgment, then to tell a ludicrous story of a simple-minded old Christian, then to punish the self-conceit of Mamie Morris by repeating what a lady had said of her, and then to make a cutting reply to a most ungenerous taunt. It seemed to Jenny, as she reviewed the day, it had been a specially hard one; and yet she was conscious that through it all the keeper had been standing at the door, and she could look back with gratitude, and not with shame.

"How about the watchman, Jenny?" asked her mother when she came home.

"He stood at his post, mamma; twice I think something slipped by without the watchword, but he killed it with his sword before it got far enough to do much mischief."

Cousin Sue heard the story, and on Jenny's next birthday sent her a lovely motto for her room: a wreath of daisies and wild roses, delicately painted as a border for the text: "Keep the door of my lips."

"I think Cousin Sue might have sent that to me," said Rob, honestly; "I'm sure I need a doorkeeper more than Jenny does."

And Mamie Morris confessed to her dearest friend that she really did believe Jenny Wilder was a Christian, because she never said things to make folks uncomfortable.

"She's so funny, and so smart to think of things, that I never used to open my mouth before her without expecting to be set down, but now I like her best of any girl in school."

Mamie's friend had a pang of jealousy.

"Well, Mamie Morris, to tell the truth, I think you just need setting down once in a while. You're such an awful little puff-ball that if somebody didn't step on you, or squeeze you, you'd —you'd *just burst!*"

Which shows that Mamie's friend needed a keeper of the door also.—*S. S. Times.*

"THE HOUSE THAT JACK BUILT."

A CURIOUS ACCOUNT OF THE ORIGIN OF THE WELL-KNOWN NURSERY STORY.

As the occupations and pleasures of childhood produce a powerful impression on the memory, it is probable almost every reader who has passed his infantile days in an English nursery recollects the delight with which he repeated that puerile jingling legend, "The House that Jack Built." Very few, however, are at all aware of the original form of its composition or the particular subject it was designed to illustrate. Fewer still would suspect that it is only an accommodated and altered translation of an ancient parabolical hymn, sung by the Jews at the Feast of the Passover, and commemorative of the principal events in the history of that people. Yet such is actually the fact. The original, in the Chaldee language, is now lying before me, and, as it may not be uninteresting to the readers of the *Congregational Magazine*, I will here furnish them with a literal translation of it, and then add the interprotation as given by P. N. Leberect, Leipsic, 1831. The hymn itself is found in Sepher Haggadah, volume 23:

1. A kid, a kid, my father bought
For two pieces of money:
A kid, a kid.

2. Then came the cat and ate the kid
That my father bought
For two pieces of money:
A kid, a kid.

3. Then came the dog that bit the cat
That ate the kid
That my father bought
For two pieces of money:
A kid, a kid.

4. Then came the staff and beat the dog
That bit the cat
That ate the kid
That my father bought
For two pieces of money:
A kid, a kid.

5. Then came the fire and burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought
For two pieces of money:
A kid, a kid.

6. Then came the water and quench'd the fire
That burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought
For two pieces of money:
A kid, a kid.

7. Then came the ox that drank the water
That quench'd the fire
That burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought
For two pieces of money:
A kid, a kid.

8. Then came the butcher and slew the ox
That drank the water
That quenched the fire
That burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought
For two pieces of money:
A kid, a kid.

9. Then came the angel of death and killed the butcher
That slew the ox
That drank the water
That quenched the fire
That burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought
For two pieces of money:
A kid, a kid.

10. Then came the Holy One, blessed be He,
And killed the angel of death
That killed the butcher
That slew the ox
That drank the water
That quenched the fire
That burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought
For two pieces of money.
A kid, a kid.

The following is the interpretation:

1. The kid, which is one of the pure animals, denotes the Hebrews. The father by whom it was purchased is Jehovah, who represents Himself as sustaining His relation to the Hebrew nation. The pieces of money signify Moses and Aaron, through whose mediation the Hebrews were brought out of Egypt.

2. The cat denotes the Assyrians, by whom the Ten Tribes were carried into captivity.

3. The dog is symbolical of the Babylonians.

4. The staff signified the Persians.

5. The fire indicates the Grand Empire under Alexander the Great.

6. The water betokens the Roman or the fourth of the great monarchies to whom the Jews were subjected.

7. The ox is a symbol of the Saracens, who subjected Palestine and brought it under the chaliphate.

8. The butcher that killed the ox denotes the Crusaders by whom the Holy Land was wrested out of the hands of the Saracens.

9. The angel of death signifies the Turkish power, by which the land of Palestine was taken from the Franks, to whom it is still subject.

10. The commencement of the tenth stanza is designed to show, that God will take signal vengeance on the Turks, immediately after whose overthrow the Jews are to be restored to their own land, and live under the government of their long-expected Messiah.—*London Congregational Magazine.*

EDMUND, THE KING AND MARTYR.

"More than a thousand years ago England was conquered by the Saxons, who divided the country into portions, each ruled by its own king. The Danes, who lived on the other side of the German ocean, were fond of making incursions into England, and on one of these occasions they attacked the kingdom of Norfolk and Suffolk, which was then governed by a Christian king, named Edmund. Edmund was a brave man, and loved his country, but was very young, only twenty-eight, and besides, was no great general, and his army was small and quite unable to resist the more powerful Danes. On they came, and soon made themselves masters of the little kingdom, and Edmund himself was taken prisoner and brought before the Danish king, Hinguar, on the 20th of November, about one thousand years ago. Now Hinguar hated the Christians, and so anxious was he to destroy the Christian religion that he told Edmund his life should be spared and his kingdom restored to himself if only he would deny Christ, hoping by this means to root out Christianity from that part of the country. But King Edmund steadfastly refused, saying, 'How can I do this wickedness and sin against the Lord?' Then Hinguar became very angry, and ordered him to be tied to a tree and scourged, and finally to be shot to death with arrows. In a wood in Suffolk was an old oak-tree, said to be the tree to which King Edmund had been bound. Some years ago this old tree was blown down by a high wind, and when it was sawn up they found in it an arrow, over which the wood and bark had grown. At St. Edmundsbury, in Suffolk, is a beautiful church, one of the largest in England, which was built over the place where King Edmund was buried."—*N. Y. Christian Advocate.*

TAKE YOUR HANDS OUT OF YOUR POCKETS.

Take your hands out of your pockets, young man. You are losing time. Time is valuable. People feel it at the other end of the line when death is near and eternity pressing them into such small quarters, for the work of this life craves hours, days, weeks, years. If those at this end of the line, if youth with its abundance of resources, would only feel that time was precious! Time is a quarry. Every hour may be a nugget of gold. It is time in whose invaluable moments we build our bridges, spike the iron rails to the sleepers, launch our ships, dig our canals, run our factories. You might have planted twenty hills of potatoes while I have been talking to you, young man. Take your hands out of your pockets.

The world wants those hands. The world is not dead, asleep under the Pyramids, a mummy by the Nile. The world is alive, wide awake, pushing, struggling, going ahead. The world wants those hands. You need not take them out of America. They can find a market, here at home. The country wants those hands, selling dry-goods in New York, cradling wheat in Minnesota, raising cotton in Alabama, weaving cloth in Lowell, picking oranges in Florida, digging gold in Colorado, catching mackerel from the deck of a down-east fishing-smack. Take your hands out of your pockets.

And what a laudable thing it is to meet the wants of society and do your best! When you are an old man, what an honorable thing your hand will be!

Did you ever think of the dignity investing the wrinkled hand of an old worker? It has been so useful, lifted so many burdens, and wrought in such honorable service. Who wants a hand without a character when old age comes —a soft, flabby, do nothing hand.

You are willing to work, you say, but can't find anything to do?

Nothing to do! Do the first thing that comes along. Saw wood, get in coal, go on errands. In short, do anything honest with your hands, but don't let them loaf in your pockets.—*Golden Days.*

A BATTLE WITH A TARANTULA IN TEXAS.

The tarantula is the desperado of the spider family; it frequently attains the size of the hand; and, with its great, glaring, black eyes and frightful claws, seldom fails to present an appearance so formidable that a sensitive lady, even if used to seeing the tarantula, will scream at the sight. The tarantula is, in fact, only a large spider, and usually makes his home out in the open prairie, dwelling with his family in a nest concealed beneath the tall grass. If you attack him in his retreat you will very soon repent your temerity, for he springs at you like a tiger, jumping to an astonishing height—sometimes three or four feet. He is one of the most poisonous of the family of the arachnæ, and his bite is said to be more fatal than that of a rattlesnake. In a settlement called Grapeville Prairie, near Fort Worth, some time ago, the son of a farmer named Featherstone was one day occupied gathering rocks on the roadside. Upon overturning a large flat rock he was suddenly confronted by a large tarantula, the size of a man's hand snugly esconced in his nest along with a number of young tarantulas. The big one was yellow and black striped. Seizing a large stick, Master Featherstone attacked the enemy in his stronghold, and was met with an unexpected resistance. He succeeded in breaking off one leg, or rather claw, of the devil-fish of dry land, but the tarantula, enraged, sprang upon the aggressor, and quick as thought, with his great black eyes glittering with fiendish ferocity, fastened himself on the boy's hand and arm. Before he could be dislodged the tarantula had inflicted two fatal bites on the hand and arm, both of which subsequently swelled to three times their natural size. The boy, however, succeeded in killing the tarantula before he was overcome by the poison.

Pleasantries.

A man in a crowded hall, listening to a political speech, will loudly laugh at a stupid joke that he would sneer at if it were whispered in a seven by nine room.

Health journals will never be popular with the ultra fashionables until they stop wasting space on children, and give more attention to the diseases of lap-dogs.

Religious Intelligence.

Home.

The Seminary at Northfield, Mass., founded by D. L. Moody to train young men for Christian work is now filled with students. The expenses are only $100 a year. Mr. Weston, of Boston, has given $6,000 for a scholarship. About twenty Indian young women are among the students.

The Bishops of the Methodist Episcopal Church are making an earnest effort to save the Metropolitan Church, Washington, D. C. They have issued a circular asking every congregation to take a collection on or before the second Sunday in October, to aid in raising the requisite sum of forty thousand dollars.

At the Central Ohio Conference session Chaplain McCabe presented the work of Church Extension. Since 1865 there have been 2,900 churches built or aided by this society. The loan fund is now $351,000; and Dr. McCabe expects to see it reach $1,000,000; and it will then build 2,000 annually forever. He said he can take $500 to loan for five years without interest, and by it build a church worth from $1,500 to $2,000 in any community where a church is needed.

The tract entitled *One Honest Effort; or the College Student*, published by the American Tract Society, has had a circulation of nearly 600,000 copies in English, besides more than 300,000 copies in German, French, Swedish, Spanish, and Portuguese. It was originally written for the *American Messenger*, and received as a prize a copy of each volume published by the society, which was offered for the narrative best calculated to lead the impenitent to Christ. The title of the tract is founded upon an appeal to college students by Rev. Francis Wayland, D. D., late President of Brown University, in Providence, R. I.

At the last monthly meeting of the Philadelphia Bible Society, their missionaries reported the distribution of 5,103 Bibles and Testaments to families living in the poorer sections of the city, and to immigrants, sailors, hospitals, etc., comprising the following languages:—English, French, German, Danish, Swedish, Italian, Spanish, Finnish, Polish, and Russian. Five thousand one hundred and thirty-four families and 332 vessels had been visited, also engine-houses and police stations, and wherever a Testament could be left with an assurance of its being properly cared for and read, it was done. Missionaries of other religious organizations laboring among the poor were also supplied with the Scriptures to meet cases of destitution.

Abroad.

The English *National Church* says that in 49 church registers out of 50 throughout England there will not be found a single instance of a double Christian name previour to the year 1700.

The Lutheran Home for Deaconesses in Darmstadt has become an important sisterhood, having 108 deaconesses, novices, and probationers. Nine of its members are at work in the German hospital, London.

The Russian emigrants in Asia Minor belonging to the Old Believers' sect have sent a deputation to St. Petersburg with a letter from the Constantinople Patriarch to the Metropolitan, asking for union with the Orthodox Church.

The Vatican is regaining rapidly its lost influence in legislation in Italy. In the recent municipal elections in Rome the clericals filled thirteen out of fourteen vacancies in the municipal council, and of the provincial councillors they returned four out of five.

The mission to lepers in India reported last year that the income of the mission was $4,500, and that 140 lepers have been supported, among whom frequent conversions have taken place. Although no means of entire cure is known, yet in many cases decided alleviation of the terrible disease has been secured.

The *Times of India* notes the fact that the car of Juggernaut was not dragged through the streets of Puri this year, as usual, on the 9th of July. According to custom the car cannot again be drawn until after twelve years have passed. The natives are greatly concerned about the omission, and charge it to "the intermeddling Government officials.

An extraordinary spectacle was presented at the Orleans Railway Station by the departure of 8,000 pilgrims for Lourdes. They were despatched in seven trains. Besides those in full possession of their health and faculties were a large number suffering from illness, as well as cripples and bedridden folk. The station was blocked up with stretchers and mattresses upon which emaciated and helpless forms of either sex and all ages were reclining. Babies, too, abounded. The priests and Sisters of Mercy organizing the pilgrimage were most indefatigable in attending to their charges, relieving the railway officials of all the trouble and inconvenience which passengers of so exceptionable a character must otherwise have involved.

DIMINUTION OF PETER'S PENCE.—The continued diminution of the offerings of Peter's Pence, causes great and increasing anxiety at the Vatican, and various plans are under consideration for rousing the Roman Catholic Church everywhere to the assumed importance of this matter. "*The Aurora,*" which was started less than a year ago as distinctly the organ of the Vatican, recently put forth a scheme for the collection of one centime daily from all faithful Roman Catholics throughout the world, under the long title of "The Universal Union for Daily Tribute to the Supreme Pontiff." Much uncertainty still prevails as to the steps to be taken for securing a sufficient and permanent income, and meantime Leo XIII. is compelled to limit all extraordinary expenses, and to suspend the completion of the various works of art.

Timely Advice on Fall Clothes.

You are thinking of your clothing for fall: what it shall be; how and where you shall get it.

COME AND SEE US.

Come and see us, or drop us a line, saying what you want, as near as you can. If you are here, you can see for yourself a great variety of things, try on what you like, and go home with the clothes in a bundle. That is very easy; and nothing can be more satisfactory.

NOT A STRANGE PLACE.

It isn't as if you were going to a strange place. The chances are you've been here before, and know something of our ways. Perhaps your neighbor has been here; and has told you it was a good place to go to. Perhaps you've only read that we sell a good many clothes, and say to people who buy them: Bring them back if you don't find them everyway to your liking.

Now this is really why we are not strangers to anybody: because we deal with everybody as with a neighbor; and expect him to come right back if he has cause of complaint.

IF YOU DON'T COME.

But, suppose you don't come. How are we going to sell you just what you want to buy, without your seeing things beforehand? Try; write; say about how much you want to pay for a business suit, dress suit, overcoat, or whatever you want; say what your occupation is; say anything that has any bearing on what we ought to send you. It will not take us two minutes to guess what you want; if we don't guess right, that's our loss, not yours.

HAVE YOUR OWN WAY!

Perhaps you want your clothing made to your measure. Did you suspect that we make to measure a half-million dollars'-worth of clothing every year for people we never saw and never expect to see? You may be very certain that we have a way of doing such work without much risk of a misfit; for a misfit, you know, comes right back to us. We are pretty careful about making blunders when we've got them all to make good.

OUR WAY:

Our way of doing business is to make the buyer welcome, at the outset, to all the advantage and all the guarantee he can ask for.

Wanamaker & Brown.

OAK HALL,
Sixth and Market streets,
PHILADELPHIA.

BUCKEYE BELL FOUNDRY
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

CLINTON H. MENEELY BELL CO.,
Successors to Meneely & Kimberly,
BELL FOUNDERS, TROY, N. Y.
Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS. Catalogues sent free to parties needing bells.

TARRANT'S SELTZER APERIENT.

WORTH REMEMBERING.

That TARRANT'S SELTZER APERIENT represents in each bottle thirty to forty glasses of Sparkling Seltzer Water, containing all the virtues of the celebrated German Spring. It is always fresh and always ready, and thus commends itself to all for its efficacy, portability and cheapness.

ALL DRUGGISTS HAVE IT.

NEW MUSIC BOOKS!

The Anthem Harp. ($1.25.) By Dr. W. O. PERKINS. (Just Out.)
A new book intended as a successor for "Perkins' Anthem Book," published some years since, and which was a decided success. The new book contains music perfectly within the reach of common choirs, and is destined to have a great sale.

DITSON & CO. also call attention to their three books for SINGING CLASSES; recently published, already very popular, and worthy of universal adoption:

The Temple. ($1.) By Dr. W. O. PERKINS.
The Voice of Worship. ($1.) By L. O. EMERSON.
Johnson's Method for Singing Classes. (60 cents.) By A. N. JOHNSON.
The Temple contains an excellent Singing School Course, and a large number of Glees, Songs, Sacred Tunes and Anthems for practice, and for use in classes. L. O. Emerson's Voice of Worship has exactly the same end in view as the other, but has a different method, and entirely different music. Johnson's Method is for those who wish a low priced book; is admirably simple and clear, has plenty of music and has a thorough course in Note Reading.
Any book mailed for retail price.
OLIVER DITSON & CO., Boston.
J. E. DITSON & CO., Phila.

IVINS, DIETZ & MAGEE,
Wholesale and Retail Dealers in
CARPETINGS,
OIL CLOTH,
WHITE CANTON MATTINGS,
FANCY
RED CHECK MATTINGS,
RUGS, MATS, &c.
NO. 52 SOUTH SECOND STREET,
AND
NO. 43 STRAWBERRY STREET,
Above Chestnut,
PHILADELPHIA.
First Street west of Second.
A full assortment of the latest styles at low prices.

McCALLUM, CREASE & SLOAN,
1212 & 1214 Chestnut St.
PHILADELPHIA,
CALL ATTENTION
TO
THEIR LARGE STOCK
OF
CHOICE
CARPETINGS & RUGS,
BOTH OF
FOREIGN
AND
DOMESTIC MANUFACTURE.

EDW. J. ZAHM,
JEWELER,
LANCASTER, PA.,
DEALER IN
Watches, Jewelry, Silverware, Spectacles, &c.
COMMUNION SETS
FOR
Church Service, and for Pastors' Use, made especially to our own order, of best quality Silver Plate.
PRICES AND INFORMATION BY MAIL. ADDRESS
EDW. J. ZAHM,
ZAHM'S CORNER,
LANCASTER, PA.

THE DINGEE & CONARD CO'S
BEAUTIFUL EVER-BLOOMING
ROSES
We deliver STRONG POT ROSES for Winter Bloom and Fall Planting, *safely by mail*, at all post-offices. Five Splendid Varieties, *your choice*, all labeled, for $1; 12 for $2; 19 for $3; 26 for $4; 35 for $5; 75 for $10; 100 for $13. Send for our New Guide to Rose Culture, and *choose from over* 500 Finest Sorts. Our Great Specialty is growing and distributing Roses.
THE DINGEE & CONARD CO.
Rose-Growers, WEST GROVE, CHESTER CO., PA.

NEW AND BEAUTIFUL
REWARD CARDS.
For Sunday and Day-Schools and Kindergartens. Over 1,000 kinds and designs. Prices to suit the times. Elegant new and appropriate designs of
SCHOOL AND SOCIETY DIPLOMAS.
Price-Lists and Samples of Educational Cards free to any Teachers or Agents sending us their address. J. H. BUFFORD'S SONS, Manufacturing Publishers, 141 Franklin St., Boston, Mass., and 39 Ann St., N. Y. *Established* 1830.

$5 TO 20 per day at home. Samples worth $5 free. Address STINSON & CO., Portland, Maine.

WILLIAM STUARD,
UNDERTAKER,
660 NORTH TENTH STREET, PHILADELPHIA.

WM. B. WEAVER & CO.,
UNDERTAKERS,
554 North Fifth Street, Phila.
WM. B. WEAVER. CHAS. M. CARPENTER

WM. N. ATTWOOD & SON,
FURNISHING UNDERTAKERS,
No. 1216 Race Street, Phila.

YOUTHS', BOYS' AND CHILDREN'S
CLOTHING.
COMPARING OUR GOODS WITH OTHER MAKES WILL CONVINCE YOU THAT
WE ARE THE LEADERS
BOTH AS TO LOW PRICES AND EXCELLENY OF WORKMANSHIP.
A. C. YATES & CO.
LARGEST BOYS' CLOTHING HOUSE
626 CHESTNUT ST. PHILA.

CHURCH LAMPS!
A. J. WEIDENER,
No. 36 South Second Street,
PHILADELPHIA.

GREAT WESTERN GUN WORKS, Pittsburgh, Pa.
Send stamp for Catalogue.
Rifles, Shot Guns, Revolvers, sent c. o. d. for examination.

My New Illustrated Price List describing over 100 Gold and Silver Waltham Watches sent for a 3c stamp. It tells how I send watches to all parts of U.S. to be examined before paying any money. Undoubted reference. N. H. White, Jeweler, Newark, N. J.

ELGIN WATCHES.
All styles, Gold, Silver and Nickel, $6 to $150. Chains, etc., sent C. O. D. to be examined. Write for Catalogue to STANDARD AMERICAN WATCH CO., PITTSBURGH, PA.

WANTED AGENTS for my "Object Teaching Bible." Dr. J. H. Vincent says it's "The Best." Send for circulars and terms. W. J. HOLLAND, Springfield, Mass.

Agents Wanted for the Pictorial
BIBLE COMMENTATOR
Embodies best results of latest research. Bright and readable. 475 Illustrations. Many new features. Sells to all classes. Low in price (Only $6.75.) Extra terms. BRADLEY, GARRETSON & CO., 66 N. 4th St., Philadel'a, Pa.

LORD'S Prayer Illustrated. Over $3,000 made by one Agent selling this beautiful work of art. Chromoed in 12 colors, size 14x20. Send 25 cts. for sample copy. English or German, and terms to Agents for this and other bran new goods.
A. E. Pratt & Co. 27 Park Place, New York

Best and Cheapest PIANOS ORGANS House in America
A New Organ with 2 full sets of reeds, 9 stops, with book and stool, only $65.50. A new 7 oct. Piano with stool and book, only $187. Instruments all warranted for 6 years, and sent on 10 days' trial. MONEY RETURNED if not as represented. New catalogues now ready. Send for one and save money. T. L. WATERS, 14 E. 14th St., New York.

KRANICH & BACH'S UPright and square Pianos are greatly admired by all good performers. Mechanism, touch, and finish are perfect. They are strictly first-class instruments, and are sold only (at very reasonable prices) at 908 Arch Street, Philadelphia.
G. HERZBERG.
Refers by permission to Rev. P. S. Davis, D. D., and Dr. C. Z. Weiser.

The Fact that already about 70,000 Cabinet or Parlor Organs are yearly sold in the United States (nearly twice as many as of piano-fortes) attests their growing popularity.
The Finer Drawing Room Styles.
MASON & HAMLIN
CABINET ORGANS.
Comparatively few musicians, even, have kept pace with recent improvements in reed instruments and are fully aware of the excellence now attained in the finer styles, in the manufacture of which the Mason & Hamlin Organ Co. are quite unrivaled. These styles must not be judged by the small organs so largely sold; which they greatly excel. It is principally these finer styles which have won for the Mason & Hamlin Organ the extraordinary distinctions awarded them at EVERY GREAT WORLD'S INDUSTRIAL EXHIBITION AND COMPARISON OF THE BEST PRODUCTIONS OF ALL NATIONS FOR THIRTEEN YEARS; being the only highest awards to any American organs at any one. It is one of these which led DR. FRANZ LISZT to characterize the Mason and Hamlin Organs not only as "matchless," but as "unrivaled," and which led the distinguished OTTO XARWENKA of Berlin to declare them "the most excellent of instruments," adding: "They are capable of giving the finest tone coloring, and no other instrument so enraptures the player." THEODORE THOMAS testifies that musicians generally rank these organs very high, far above all others, in which opinion he himself fully concurs. OLE BULL found them so superior as to draw from him the declaration that "Their fine quality of tone is in contrast with that of other reed organs." The distinguished tenor, ITALO CAMPANINI, in a note to the manufacturers, as he was about leaving this country recently, wrote: "Having had opportunity to observe and use your organs, while singing in your country, I take pleasure in testifying to their admirable qualities. They excel all similar instruments of which I have any knowledge. But you have better proof of my opinion of them than even this expression, in the fact that I have just purchased one to take with me to Italy." Hundreds of similar opinions from distinguished musicians have accumulated in the hands of the manufacturers.
A recent beautiful invention which the Mason & Hamlin Co are now introducing, greatly improves the key action of such instruments, lightening the touch, heretofore difficult when many stops were used, one-half, and still more improving it in other respects.
Advantages of these instruments are:
1. Tones of the very finest quality are now produced in them in considerable variety. In some of the stops, the tones are scarcely to be distinguished from those of the best pipes, while others have warmth, color, and richness of tones unequaled by pipes, or other instruments.
2. They are adapted to the greatest variety of music; their power of prolonging tones giving them much advantage, while the quickness of response to the touch is in some stops even greater than that of the piano forte. Their variety of effect, from the use of different stops, is a great advantage.
3. They are easier to play upon than the piano-forte, and a little skill gives more pleasure than on the latter. It is a common thing, after placing one of these organs beside a piano-forte, to find that the organ is much more used.
4. They do not occupy much space, yet are elegant as articles of furniture.
5. They do not require tuning and are not liable to get out of order.
THE FINER DRAWING ROOM STYLES of the Mason and Hamlin Organs are furnished in cases of BLACK WALNUT, MAHOGANY, ASH, and EBONIZED, plain to very elegant, some with pipe organ tops. They have from THIRTEEN to TWENTY-THREE STOPS; some with TWO MANUALS and FULL PEDAL BASE. Net prices are from $200 to $900.
They also manufacture a variety of styles of small organs from $51 up. Organs are furnished for monthly or quarterly payments $5.00 or upwards.
ILLUSTRATED CATALOGUES, 32 pp. 4to., with prices and circulars containing much useful information, sent free.
We especially invite all persons taking any interest in such matters to visit our warerooms and examine these organs. It is always a pleasure to exhibit them.
Mason & Hamlin Organ Co,
153 Tremont St., Boston; 46 East 14th St., (Union Square), NEW YORK; 149 Wabash Ave., CHICAGO.

STANDARD BIOGRAPHIES
OF THE PRESIDENTIAL CANDIDATES.
500 Pages Each, NEW, AUTHENTIC, COMPLETE,
Able Authors, Fine Illustrations, The Fastest Selling Books of the Day.
Life of Gen. HANCOCK, GARFIELD,
BEST BOOKS. LIBERAL TERMS.
AGENTS WANTED EVERYWHERE.
For full description and terms, Address, at once, J. C. McCURDY & CO., PHILADELPHIA, PA.; CINCINNATI, O.; CHICAGO, ILL.; ST. LOUIS, MO.

CLASSICAL INSTITUTE
247 South Thirteenth Street,
Re-opened September 13th.
J. W. FAIRES, D. D., Principal.

$150 A YEAR, BOARD AND TUITION. Girls, Boys, Young Men. Episcopal Schools. HADDONFIELD, New Jersey. Send for Catalogue.

BINGHAMTON LADIES' COLLEGE AND College of Music and Oratory.
(WITH PREPARATORY DEPARTMENT.)
Rev. E. A. PATTERSON, A. M., President.
BINGHAMTON, BROOME CO., N. Y.
Opens September 15th.

ESTABLISHED 1857.
The Bryant and Stratton
BUSINESS COLLEGE
108 S. Tenth St., Philadelphia, Pa.
Unsurpassed facilities for acquiring thorough training in mercantile affairs and correct business customs. Unexcelled in all departments. Students can enter at any time. Illustrated circulars free.

LEARY'S
OLD BOOK STORE
No 9 SOUTH NINTH STREET
BELOW MARKET PHILA.

AGENTS WANTED for the Enlarged Pictorial Edition of A
FOOL'S ERRAND By One of the Fools.
The Greatest Romance of American History since Uncle Tom's Cabin, to which is added, by the same author,
The Invisible Empire.
Two Great Books in One Vol.; Brilliantly Illustrated.
"A thrilling book indeed."—(Cincinnati Commercial. "Holds the critic spellbound. * * * English literature contains no similar picture."—(International Review. "The most powerful national and social study since 'Uncle Tom's Cabin.'"—(Boston Courier. "If this book don't move men, then we have mistaken the American people."—(Chicago Inter-Ocean. "It will do more to arouse and instruct the country than any agency of which I know."—Ex-Gov. CHAMBERLAIN. "April 5th, 1880. Very valuable. I hope it will be widely read."—JAS. A. GARFIELD.
The Booming Book for the Campaign.
Territory rapidly taken. For particulars and terms write at once to FORDS, HOWARD & HULBERT, 27 Park Place, New York.

50 Elegant cards, 50 styles, with name, 10c. 40 Transparent, 10c. Stamps taken. W. Moore, Brockport, N. Y.

YOUNG MEN will not only save *money* but *valuable time* in the future by attending the Grand Rapids, (Mich), Business College, where they will receive a *thorough, quickening,* practical education. Send for COLLEGE JOURNAL. We recommend a Western education to Eastern young men.

ON A NEW PLAN.
Young's Analytical Concordance,
Authorized Scholars' Edition, fine, heavy paper, wide margins, printed from the original plates (*not photographed copies*). Every word alphabetized, arranged under its own Hebrew or Greek, giving literal meaning, pronunciation, latest antiquities, and geography of Palestine Exploration, etc. Surpasses Cruden by 118,000 references. Price, cloth, $3.00. If by mail, add 58 cents. Circulars free. I. K. FUNK & CO., 10 & 12 Dey St., N. Y.

NOW READY.
INDIA.
BY FANNY ROPER FEUDGE.
12mo. 630 PAGES.
100 FULL PAGE ILLUSTRATIONS.
PRICE, $1.50.
BOSTON
D. LOTHROP & CO., PUBLISHERS.

OUR CATALOGUE, ready October 1st, enables a lady to order Samples, with prices from our full and rich Stocks and thus select goods as well and buy as low as though she came to our stores.
LORD & TAYLOR, New York.

J. & R. LAMB, 59 Carmine St., N. Y.
CHURCH FURNITURE +
BANNERS OF SILK AND GOLD FOR SUNDAY-SCHOOLS $5, $7.50, $10.
Send for circular and price-list.

RIDGE'S FOOD For Infants & Invalids, Used in Hospitals, by Matrons, Physicians and Mothers everywhere. A steam-cooked food, and therefore suited to the weakest stomach. Take no other. Sold by druggists. 35 cts. and upwards. WOOLRICH & CO. see every label.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & CO., Portland, Maine.

IS THE COUNTRY ALL RIGHT?
YES! 1880 1881 YES!
Because GARFIELD or HANCOCK Whether IS ELECTED ELECTED
All People, Old and Young, are electing the
American Agriculturist
which greatly Benefits, Delights, and Profits every Man, Woman, and Child—in City, Village, and Country. Those subscribing *now* for Vol. 40 (1881) get the Rest of this Year Free.
Terms: *Now to End* of 1881, $1.50; Three Copies, $4; Four Copies, $5. Single Numbers, 15 Cents.—*One Specimen for* 6 *Cents.*
Splendid Premiums to Clubs! 44 Pages Illustrated Descriptions sent Free. *Send Your Address on Postal Card to*
ORANGE JUDD CO., Publishers,
245 Broadway, NEW YORK.

$72 A WEEK. $12 a day at home easily made. Costly Outfit free. Address TRUE & CO., Augusta, Maine.

THE "CROWN" FLUTING MACHINE
SOLD BY ALL HARDWARE AND HOUSE-FURNISHING STORES.
SURPASSES ALL OTHERS IN POPULARITY AS PRACTICAL UTILITY

CONVENTION.

The North Branch District of the East Susquehanna Classis will convene in the Hidley church, of the Orangeville charge, on Tuesday, November 16th, 1880, at 7 P. M.

Subjects to be discussed: Tuesday evening, 1st. The Church as a Divine Institution—Revs. W. C. Schaeffer and O. Strunck. 2d. The Responsibility of the Church Member—Revs. G. B. Dechant and E. D. Miller.

Wednesday morning, Harvest Service—Revs. T. Derr and F. K. Levan.

Wednesday afternoon, Religious Education of the Children: 1st. In the Family—Revs. S. C. Meckel and G. B. Dechant. 2d. In the Sabbath School—Revs. O. Strunck and T. Derr. 3d. By the Pastor—Revs. A. Houtz and W. C. Schaeffer.

Wednesday evening, 1st. Home Missions—Revs. F. K. Levan and A. Houtz. 2d. Foreign Missions—Revs. E. D. Miller and S. C. Meckel. Question Box opened at the close of each session.

G. B. DECHANT, Chairman.

Acknowledgments.

BENEFICIARY EDUCATION.

Received from Rev D Y Heisler, Treasurer of East Pennsylvania Classis, and paid to beneficiary of said Classis, $98.55.

SAM'L R. FISHER, Treas. Bd. Ben. Ed., Synod U. S.

HOME MISSIONS, GENERAL SYNOD.

Received per Rev. D. S. Fouse, Treasurer Iowa Classis, appropriated for missions in said Classis, viz.:

Rev F C Bauman, Harmony chg, $55; Rev D S Fouse, Tipton chg, $75; Rev D. P Lefever, Pleasant Valley chg, $31; Rev C Cort, Columbia Junction chg, $19.40; Rev T S Land, Brandon chg, $21.75; Rev H Keller, Maquotata chg, $17; Leighton Mission, $6.80; Rev J Kuhn, Millersburg Mission, $5; Rev S C Long, Wilton chg, $40; Rev F C Bauman, Thank Offering, $10; Rev D S Fouse, Thank Offering, $12; Rev T S Land, Thank Offering, $5; Rev J Kuhn, Thank Offering, $5; Rev C Cort, Thank Offering, $10; Rev H Keller, Thank Offering, $5; Rev S C Long, Thank Offering, $5. Total, $322.95.

CHAS. SANTEE, Treas.

The following sums have been paid to benevolence, between July 1st and Oct. 1st by charges, mentioned below, belonging to Westmoreland Classis of the Pittsburgh Synod:

Brush Creek, Rev D B Lady, $35.50; The same special to Iowa, $30; Mt Pleasant, Rev S Z Beam, $28.26; Salem, Rev C W Good, $30.36; St James, Rev C W Good supply, $9.70; 1st Greensburg, Rev C R Dieffenbacher, $48.12; 2d do., Rev J W Love, $65; Pleasant Unity, Rev B B Ferer, Thank Offering to missions, $26.61; Line Run, Rev J Dotterer, $18; same Thank Offering to missions, $21.03; Irwin, Rev A E Truxal, $10; same Thank Offering to Missions, $37.29. Total, $360.14.

J. W. LOVE, Treas. of Classis.

LETTER LIST.

Alexander, S, Ayer & Son, (2).
Barr, A A, Bahner, Rev F F, Bert, J, (2), Bartholomew, Rev A, Binkley, H K, (3), Barnicle, W, Biser, M A E, Brown, J F, Barr, O S.
Cort, Rev C, Crouse, F, Cornman, A N, Carter & Bro.
Deatrick, Rev W W, Diefenderfer, Rev M H, Driesbach, M H, Dittmar, Rev D N, Dilcher, J J, Dotterer, Rev J.
Evans, Rev J M, Edmonds, Rev L C, Ebbert, Rev D W.
Fritch, Rev M L, Finefrock, J H.
Grady, H H, Good, Rev R, Good, E R & Bro, Gass, R F, (2), Germans' Sons, Gerhard, Rev D W.
Helfrick, Rev Dr W A, Holmer, W G, Hershey, Rev S F, Hager, J, Heilman, Rev U H, Hacker, Rev T J, Hiester, Rev Dr J E, Haas, Rev W A, Hensell, Rev L M, Hartzell, Rev G P, Hartman, Rev J, Herbert, Rev H Haus, C E, Hammond, D C, Herbst, C H, Hoobaugh, J M, Heller, Rev A J.
Kramm, E B, Kennedy, J H, Knecht, W T, Knappenberger, Rev J W.
Loos, Rev I K, (2), Laubenstine, J S, Leinbach, Rev S A, Lindaman, Rev F S, Long, Rev S C.
Meyer, J W, Mayhry, Rev J W, Meyers, C F, Muffley, J W, Meyer, J S, Mull, G F, Miller, J W, Miller, D, (2), Miller, H G.
Nissly, J J.
Ott, A S, O'Boyle, R.
Potteiger, G D, Pannebecker, Rev J H.
Rossiter, Rev J T, Reiter, Rev C H, Reber, C T, Rice, J C, Richards, G H & A, Ruch, T R.
Stauffer, Rev A S, Scheffey, A M, (2), Siegel, Rev C W E, Schick, Rev J M, Strunck, Rev O H (3), Sontag, Rev C F, Strock, J H, Schlappig, Rev J H, Storer, J C, Stotelmeyer, C I, Stewart, Rev W I, Summey, S.
Thomas, J F.
Wiant, Rev J F, Weber, A S, Weaver, Rev R C, (2), Wingenroth, E D.
Yost, J J.

Indispensable to the laundry and kitchen—PYLE'S PEARLINE. Sold by grocers everywhere.

Andrews' Bazar, October number says: "We have tried the Robbins Washer and Bleacher in our family, and cheerfully award it the palm of superior merit. The representations as to its advantages, etc., as set forth in their advertisement, have been abundantly verified in our own experience."

Our readers will find the advertisement of this Washer on another page. The Bissel Manufacturing Company enjoy a high reputation, and we heartily commend them.

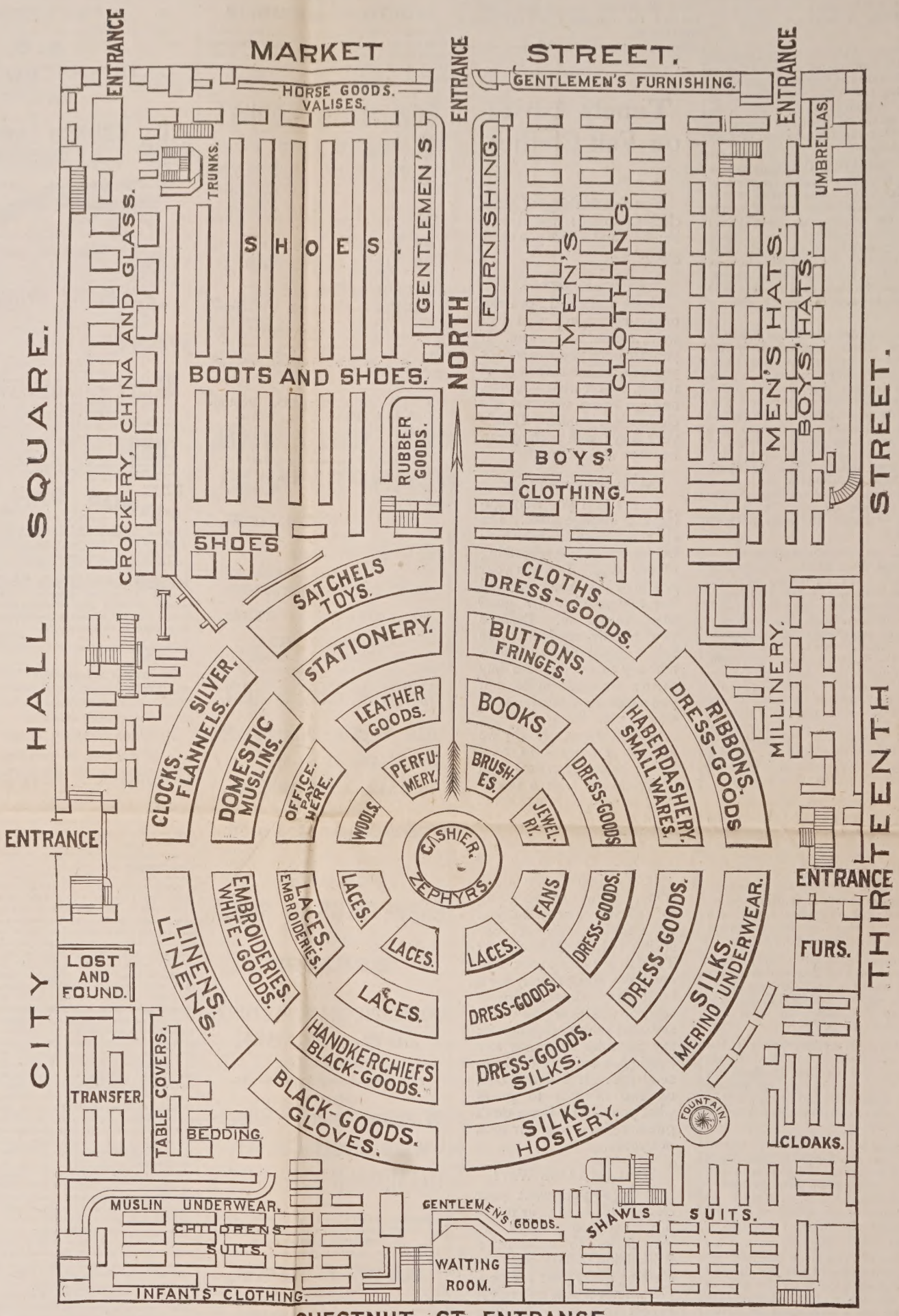
In this issue of THE MESSENGER we publish the plan of John Wanamaker, Grand Depot Store, Phila. This illustration will be of interest to all our readers whether they live in Philadelphia or "out of town." Visiting the Grand Depot cannot give to the mind a very correct idea of its arrangement, as it is too large to be taken in by the eye. It is like a city, and one wants a map laid down before them to enable them to locate all the points of interest, it has been the artist's aim in the diagram to put such a map before our readers, and it will be for you who are best acquainted with Wanamaker's to say how well he has succeeded. To our readers at a distance the picture should also be of interest. Thousands of them are in almost daily communication with the Grand Depot, and therefore feel a kindly interest, and will locate the different departments where these supplies came from.

We hope this chart will bring our readers to an appreciation of this greatest of mercantile establishments, and that they will give it the support so richly deserved.

FRUIT, WINE & JELLY PRESS

FOR SEEDING AND EXTRACTING JUICE FROM ALL FRUITS AND BERRIES.
EVERY FAMILY NEEDS ONE.
SEND FOR CATALOGUE FREE.
ENTERPRISE MANUF'G CO
PHILADELPHIA PA.
FOR SALE BY THE HARDWARE TRADE.

GROUND PLAN OF JOHN WANAMAKER'S STORE.



THE GREAT STORE AND ITS TRADE.

A study of this ground plan, incomplete as it is, will give you a better idea of the store, and of what is in it, than description can do. The store covers 2¼ acres; a basement is under, and galleries are over, a part. The whole affords somewhere about 5 acres of room.

This particular business is 4 years old; it began in 1876 with clothing; in 1877 it became a general store with such goods as you see in the plan, with carpets, upholstery, furniture, and kitchen-furnishing up-stairs. Since that time gallery after gallery has been added; and there is not an inch of room to spare anywhere. To the surprise of many, it has flourished while trade was languishing almost everywhere else.

To us there is no mystery about it; nothing surprising even; unless it be surprising that so conspicuous a business should ever be misunderstood. We do nothing more than simply to provide facilities for your getting what you want.

We don't mean to say that other facilities are not provided for distributing goods; but that's a different thing. We provide so that you get what you want, *exactly what you want!* In the first place we've got it. In the second place we send it. And if we send you the wrong thing, or if you think the charge is too much, you bundle it back to us.

We tell of these things in the newspapers, because there are thousands of you who don't know what we are doing; thousands of you don't know the character of the stock that fills these 5 acres; thousands of you who, therefore, buy where you pay more money.

We are every merchant's fair and open competitor. We do not expect to gather millions of trade from all over the country without meeting opposition and misrepresentation. Some will believe whatever is said against us. The only answer we make is: Send back whatever you don't want at the price.

We want your trade. You want our goods; or would want them, if you knew. No matter how far away you may be; you will do well to send to us for some things. We ask you to write to us about something you have present occasion for.

When we get in communication with you, we shall have one means of winning your trade, viz., by pleasing you. When we have won it, we shall have one means of keeping it, viz., by dealing with you as we deal with everybody: giving you large return for your money, and supplying your wants so intelligently that you will write us for what you want as naturally as you say "good morning" to your next-door neighbor.

JOHN WANAMAKER.

Chestnut, Thirteenth, and Market streets, and City-hall square, PHILADELPHIA.